

doctrine/and to se those myracles the whiche he dyd  
in that byllage and in other places: by the reasons  
whereof þ oblacions of the scribes & pharisyens were  
lessed & dymnysshed in theyr temple/wherefore they  
now saye/that Christ hath wrought vnto theym  
great damage: and that he dayly gave and purcha-  
sed laude more and more of the people. Wherefore the  
scribes with other maisters of the clergy assembled  
to take counsell and aduyse how they might be de-  
lyuered of Jesu christ/the whiche wrought so great  
damage vnto them. And that assemble was congre-  
gate and greed bycause of the reysynge of Lazarus:  
in the whiche they treated and spake of the deeth and  
passyon of our redemptoure Jesu Christ. Wherefore  
our moder holy chyrche celebrateth & haloweth the  
memorie of þ passyon/þ day immediatly folowynge  
the resuscitacyon and reysynge of Lazarus/and it  
is named paulo euynge. - saterdaye of the passyon:  
bycause it was the first counsell that was holden of  
the deithe of our sauoure Jesus Christ. And after  
that day vnto the tyme that he suffred his passyon:  
they dayly assembled and byde ymagyn his deithe/  
wherefore the chyrche calleth it the tyme of his pas-  
syon. Christ knowynge that the houre of his deithe  
was not to be departed out of Bethanye: and went  
vnto a lytell towne of Galyle named Eftrem/ in the  
whiche he dyd great myracles. For at that tyme peo-  
ple of dyuers countrees brought into the byllage ma-  
ny seke men/ vexed with dyuers & sondry malabies/  
the whiche were heled whan our sauoure Jesus  
hed theym with his handes. And amonge all  
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other I fynde that certayne yonge persones were  
presented & offered vnto Christ to the ende y he wold  
lay his pyteous handes vpon them / but y discyples  
reproued them for theyr request. Than sayd Iesus  
vnto his discyples suffer the symple people to come  
vnto me / and from henceforth trouble ye not them of  
theyr comynge vnto me: for the realme of paradys  
is ordeyned for them as well as for other. Than Je-  
sus layde his precious handes vpon them / and they  
all were healed of theyr maladies



**O**f the souper that Mary magdalene and Mar-  
the made to Christ in the house of Simon / and  
of the precious oynment wherwith Ma-  
ry Magdalene anoynted our sauour  
Jesus Christ

**M**agdalene and Marthe / a souper dyd ordeyne  
In Bethany vnto Iesus / in Simons house y meuell  
Lazarus there beyng / the gospell sheweth playne  
Eatyng and drynkynge / dyd recount and tell  
Of all the paynes of purgatory / and of hell  
Wherof the heretys were in drede and feer  
Magdalene with her boxe moost sweetest of smell  
Anoynted his fete / and wypped them with her hert.





**T**he saterday after the which was the sa-  
 terday of þ palmes fyre dayes before the  
 solēpnite of Ester. Jesus returned vnto  
 Bethany where as his moder was gret-  
 ly desolate/ bycause she herde saye that þ  
 scribes & pharasties had cōspyred & made many cō-  
 sels vpon þ deth of her sone the which greued  
 her well nere vnto deth. And þ night Mary magda-  
 ne & Marthe systers of þ sayd Lazarus ordeyned  
 a supper for Jesus and his moder i honour of they-  
 m named Simon þ mcclli: & saynt Augustyne

sayeth / that the sayd Lazarus was at that souper  
eateynge at þ table with Iesus. The whiche recount  
ed & tolde suche paynes as he han sene in helle and  
in purgatory : and of thestate of þ saued soules / the  
whiche were in lymbo. He sayd that some were thro  
wen into the fyre of hell and there they cryed pyte  
ously. Other there were þ were in waters of snowe  
and in great colde / the whiche was so vehemēt and  
houge / that they? tethe beate in they? hedes. Out  
of that fyre proceded fume of derknesse and of obscu  
rte / the whiche was the cause of they? wepynges  
and the great rage of colde made all the membres of  
they? bodies to tremble. Some suffered great stycke  
after the maner of bymstone . And other were in  
the payne of remors of they? consyence / the whiche  
is named the woyme that shall neuer dye : for þ dam  
ned soules shall haue this remors perdurably . And  
other were cōpelled to departe out of þ horrible coue  
nesse of snowe into a feruent hete of fyre : & thus so  
denly they were remoued from one place to another  
It is and eternally shalbe vnto them a payne intol  
lerable / to departe so sodenly frō a feruent heet in to  
a colde inestymable / Without any meane of tempe  
raunce. He sawe other tourmented with excedynge  
rage of hunger & thirst : he whiche might not haue  
a droppe of water to refresshe they? tonges / & this  
payne was inflycted vnto them / for the great vnre  
sonable synnes whiche they commytted in multiply  
ng & gyuenge meates & drynkes / onely to the  
ryche and not to þ poore people : in lyke maner as he  
dyde hymselfe befoze his conuersyon . For þ whiche



paynes scene & perceyued Lazarus: cōtynually after  
his resuscytacion was full of heuynesse in his hert/  
and the houre of dethe was alwayes printed in his  
mynde. and by reason of the remēbraunce of all those  
paynes the whiche he sawe in hell/ in the places be-  
fore said: & yet lyued he nyne yerres after his resusci-  
tacion he neuer shewed sygne ne token of laughter  
ne of delectacion or ioye. But alway perceuered pen-  
syfe and in great feare. And whan Iesus was set at  
his souper accōpanyed with these psons before said  
and with his disciples: Mary magdalene brought  
a bore of alabaster full of precious oyntmente / the  
whiche she poured vpo the heed of our sauour Je-  
su and also vpon his fete so plentuously / that all the  
house was replenyshed with the swete odour. The  
shedynge of this oyntment greatly displeased iudas  
wherfore he complayned of Mary magdalene / and  
sayd that she had spylte that precious oyntment the  
whiche if it had come to his hādes as other thȳges  
dyd & whiche were gyuen to Iesus / he wolde haue  
solde it for .CCC. pens: wherof he sholde haue the  
tenth parte / & whiche he was acustomed to haue of  
al those gyftes the whiche the people gaue to Christ  
for alwayes he toke awaye & tenth parte / wherw  
he sustayned his wyfe & his chyldren. Wherfore he  
coude not be quyet in mynde / but dyd manifest and  
shewe his auarice & couetpse to other: Whā he sayd  
& it was pyte to lose & precious oyntment & whiche  
mght haue ben solde / and & money to be distributed  
to pooze people. O good lord what a great almes  
man he was. He coude fynde in his herte to make a  
Passyon.

large thonge of othet mēes lether/ but dame coupyr  
rse had so embraced his hert þ he determyned to re-  
couer his losse bpō þ flesch of his maister/ recepyng  
asmoche money for his parte as the oyntment was  
woꝛthe to be solde for: & befoze the recouer of his mo-  
ney he bethought him to betraye his maister Chꝛist  
& to delyuer him to þ iewes & set his price at. xxx. s.  
þ whiche is þ tenth pte of. CCC. s. Jes<sup>us</sup> perceyunge  
the murmure of Judas sayd/ Wherfore are ye discō-  
tent with this woman/ she hath done to me a great  
pleasure & a good dede: ye haue poore people ynowe  
with you dayly/ but ye shall nat a! wayes haue me.  
I certify you þ where so euer this dede of cōpassyō  
shalbe denouced/ she wed/ & pꝛeched: it shalbe testify-  
ed and said þ she made this vncyōn for the memoꝛy  
of my sepulture/ and so that daye was ended.

**C**How our sauyour Jesu intred in to Hierusalem  
on palme sonday syttinge vpon an asse accōpanyed  
with his discyples/ and how he was receyued.

**U**pon palme sonday/ with gret honour & reuerence  
Receyued was our sauyour/ with procession & song  
In to Hierusalem/ reioysynge moche his presence  
Castynge vpon him floures/ now and than among  
But notwithstandinge/ the tyme was not long  
This ioye bayne and worldly/ dyd endure  
The iewes percepyunge so great please and chȳre  
Of people solowynge him/ his deeth dyd procure





**I**n the next mornynge after þ which we  
represent by palme sonday / our sauour  
Jesus entred into Hierusalem with his  
discypples syttyng on an asse / met w pro-  
cession & multitude of people / þ which  
honoured him gretly. Some of the layed grene brā-  
ches in the waye / & other dyd strewe floures / other  
spred abroad theyr couerlets & theyr tapetery. & som  
dyd syng w hye voyces. O our sauour saue vs: blis-  
sed be he that is come in þ name of god. for þ which  
honour þ supliours of þ spiritualte were gretly wou-  
ded in theyr hertes & discōtent / and þ day they assem-  
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blis togyder sayenge now may we well perceyue the  
great hurt & damage y<sup>e</sup> this man is likely to bring &  
do vnto vs / if we suffer him to perccuer dayly in his  
preching all people shall folowe him / & we may be  
in drede and feare lest that he conuerte the romayns  
vnto him. And than they shall expulce & put vs out  
of our places & take our people fro vs: beholde what  
people foloweth & honoureth him / and what cōpa-  
ny was assembled whan he entred in to y<sup>e</sup> cite. Je-  
sus in this maner accompanied entred in to the tēple  
and expelled the byers & sellers out of it and bete the  
with scourges / & cast downe the tables of y<sup>e</sup> chaun-  
gers sayeng vnto the / make not y<sup>e</sup> house of my fader  
a house of marchaūdis. For it is wryten my house  
is the place of oryson & prayer / and vpon y<sup>e</sup> daye Je-  
sus preched vnto the in the temple many notable do-  
ctrines & dyd many myracles. Wherfore y<sup>e</sup> euange-  
lyst maketh mencion / that in the temple y<sup>e</sup> day were  
offred vnto Christ many men blēde & lame y<sup>e</sup> which  
he heled entierly. The maysters and the principals  
of y<sup>e</sup> clergy beynge present / and these maysters seyng  
the myracles aboue sayd / and y<sup>e</sup> honours y<sup>e</sup> which  
they made vnto Jesus so openly / and also herynge  
the yonge people cryenge in the temple. O sanna fi-  
lio David. That is to say. O Jesus y<sup>e</sup> sone of god by  
thy humanitye I pray the that thou wylt saue vs.  
For y<sup>e</sup> which thesinges sene & herd / the superiours of  
Moysses lawe had great indygnacion ayenst Christ  
and sayd to him / hast thou herde what they saye of  
the. Than Jesu answered the & gaue the erudicion  
of the holy scripture / sayenge I gyue you knowlege



I haue well herde theyr clamour and hye voyces/  
haue not you red in holy scrypture: that by the voy-  
ces of infantes and of suckyng chyldre/ þ̄ hast made  
parfyte thy laude and prayse. And with those woꝝ-  
des Iesus put them to scylence/ and it greued them  
greatly to here Iesus: but the comen people herde  
him gladly/ and they were rauysshed whan þ̄ they  
herde his doctryne. And notwithstandinge þ̄ good  
dedes þ̄ whiche Iesus dyd vnto them/ bothe in his  
doctryne and in restoringe helth vnto the people dis-  
eased: there was not one person in Hierusalem that  
offred h̄ þ̄ brede or drinke. Wherfore he returned fa-  
styng into Bethanye into the house of Marthe and  
Mary magdalene/ in the whiche place was þ̄ bles-  
syd virgin Mary his mother in great dolour and an-  
guysshe of hert/ where they souped togyder. And þ̄  
souper ended (as holy doctours maketh mēcyon) Je-  
sus þ̄ moost part of þ̄ nyght spake woꝝdes of cōfort  
to his mother vpon the great anguisshe þ̄ she sholde  
suffre/ bycause of þ̄ bytter passyon of her sone Iesu.

**How the iewes presented a woman taken  
in aduoutre vnto our lord Iesus Christ.**

A pooze woman synner/ was taken in aduoutre  
By the scribes and pharasyens/ full of decepyon  
Brought was to Ies<sup>s</sup>/ sayeng mayster ryght iustly  
This woman by our lawe/ deserued hach punicion  
Our lord makyng no answer to theyr suggestyon  
With his synger/ in the erth dyd wyte  
Her accusers þ̄ beholdyng with shame & confusyon  
Percepyng theyr owne synnes/ fledde away cyle.

**U**pon y<sup>e</sup> monday Jesus retourned to Hierusalem and when he was in y<sup>e</sup> temple the ierwes presented vnto him a woman taken in aduoultre / she had offended the lawe and broken the bonde of mariage. for the whiche offence by y<sup>e</sup> lawe she hath deserued to be stoned vnto deeth / and when she was brought before Jesus / the seignours of the y<sup>e</sup> lawe and the pharisyens sayd vnto him. Maister this woman was lately in aduoultre and taken / and by our lord she sholde be stoned to deeth / now she we vs thy mynde in this mater / for we wolde gladly knowe thy sentence. And they sayd these wordes to replehende him in his answere. for if he sholde haue sayd y<sup>e</sup> she had deserued deeth / they wolde haue taken occasion to dyffame him vnto the people of inhumanyte / tyrgour & crudelite: and if he sholde haue said y<sup>e</sup> she had not deserued y<sup>e</sup> deeth / they wolde haue sayd y<sup>e</sup> he had be a transgressour of Moyses lawe. And by y<sup>e</sup> wolde they haue founde occasion to put him to deeth. Than Jesus began to inclyne and bowe do wne his body / and with his synger wrote in the erthe / the euangelyst maketh mencyon of the sentece that he wrote. But it is to presume that it was the answere that he gaue vnto the importunate question that they demaunded of him: that is to say Whydost thoue woman so take in aduoultre had deserued y<sup>e</sup> deeth after y<sup>e</sup> lawe of Moyses or nay. Than Jesus stode vp & sayd vnto the / if there be any of you y<sup>e</sup> is without syn let him throwe a stone at this womans heed / these wordes spoken Jesus inclined him y<sup>e</sup> seconde tyme & wrote



with his fynger in þe erthe / þe whiche as some doctours  
sayth was theyr synnes. Bycause he wolde it were  
known to them & to other / þe they were not apte to  
accuse þe woman / and whā they herde & perceyued  
these thynges they departed out of the temple & Je-  
sus taryed onely with the woman. Than Jesus re-  
dressed him standyng right by / and sayd to the wo-  
man. Where be they that accuse þe / no man good lord  
sayd she / Well than sayd our lord and I wyll not co-  
demne the / go thy wayes woman & be in wyll no  
more to syn. With other penaunce was she not char-  
ged. And whan the woman departed out of the tem-  
ple the people entred into it. Jesus preched vnto the  
many holy doctrines: but þe pharisyēs with other þe  
spyzitualte spake with great dyspyte iniurious wo-  
des vnto him and called him demoniacle / þe is to say  
deuyllyshe. And they reputed his sadde doctrine  
trybles and madnesse of wytte / also they called him  
samaritayne the whiche was a great iniury / as yf  
we sholde call a chrysten man a iewe or a farasyn. Je-  
sus answered and sayd that he had not in him þe en-  
my of nature humayn / but sayd I honour my fader  
and ye honour me. And after these wordes as men  
furyous they toke great callions or stones & wolde  
haue stoned him to dethe. Than Jesus inuysyble  
went from them and departed out of þe temple / and  
as he went he sawe a man the whiche was blynde  
from the fyrst houre of his natyuite / and for the hel-  
pyng of hē he myngled his spatreil with the erthe  
and made an oyntment wherwith he rubbed the  
eyes of the blynde man. And than he commaunded

him to go in to the waters of Syloe there to wasshe  
him/ he accomplisshed the comaundement of Christ/  
and after that he sawe with a clere syght.

**H**ow our lord Iesu Christ was assayed and tē-  
pted in the temple of the superiours of the lawe of  
Moyles/ and of the saduciens/ pharasiens/ and he-  
rodiens/ and how he answered them.

**T**he maysters of the lawe/ full of indygnacyon  
Craytourously comiectured in theyr mynde  
Of our lord to aske/ a defuse questyon  
As people obstynate/ frowarde and vnkynde  
Mayster sayd one of them/ We do rede and fynde  
In goddes lawe/ commaundementes ten there be  
In this demaunde/ we be vnlearned and blynde  
Whiche is the greatest commaundement saye ye.

**A**d vpon tuesdaie in þ gray mornynge  
Iesus retourned vnto the temple of Ie-  
rusalem where he was greatly assayed  
first of the presidentes and most aunci-  
entes of the iewes: þ whiche demaunded  
of him what authorite he had to expell out of þ tem-  
ple the chaungers: and those whiche bought & solde  
bydes and bestes/ the whiche the people offred in  
the sayd temple. Afterwarde we was assayed of þ  
herodiens/ temptynge him and demaundynge him  
if it were lesul to gyue trybute vnto Cesar or nay: af-  
ter that he was assayed of the saduciens/ demaun-  
dyng of a woman þ whiche had married seyn hus-



bandes / the whiche of them sholde be her maryte or  
husbande in þ̄ woꝛlde that is to come. Jesus answered  
vnto this question and said that the bonde of ma-  
ryage endureth onely in this woꝛlde vnto the tyme  
that dethe hath departed them / for in þ̄ woꝛlde that  
is to come shall be no maryage / but those or they the  
whiche shalbe founde dygne and woꝛthy to be recey-  
ued of Christ / shalbe egall vnto angels and shall ne-  
uer dye. And þ̄ people heyringe these woꝛdes befoꝛe  
sayd meruayled greatly of his doctryne / and when  
the pharisyens sawe that Jesus had put þ̄ saducy-  
ens to scyplence / they assembled and counseyled togy-  
der how they myght demaunde of him some questi-  
on of diffyculte / and one of them the whiche was re-  
puted moost sage came to Christ and sayd. Mayster  
shewe vs whiche is the greatest comaundement in þ̄  
lawe. Jesu answered him and sayd thou shalt loue  
thy lord god with all thy hert / with all thy mynde  
and with all thy power / it is the fyrst and the moost  
greatest comaundement. The seconde is: thou shalt  
loue thy neighbour as thy selfe / in these two comaun-  
dementes is cotayned all the lawe & the prophetes.  
And thus Jesus imposed scyplence to the iewes and  
hauynquysshed them by his clere and true doctryne /  
and afterwarde denounced and shewed he sholde be  
slayne of the iewes / for þ̄ whiche thyng they sholde  
deserue the dethe perdurable of hell. Also he shewed  
them that the cite of Hierusalem sholde be destroyed  
and the temple subuerted / & the iewes sholde be di-  
persed and made subiectes vnto pryuers seignour-  
es / and that other nacions shold take theyr seignou-  
ry.

ries from them/and in thende he declared the venge-  
aunce that he sholde take vpon them/for the effusy-  
on of the blode of þ prophetes from the tyme of Abel  
the iuste/vnto the effusyon of his propre bloode/the  
whiche they coueyted traytourously to spyll. And  
thus he occupied that daye tyll it was nyght. And  
whan Iesus went towarde þ mount of Oljvet/he  
shewed his discyples the estate of the fynable iuge-  
ment/and the tokens the whiche sholde procede that  
day. Wherfore his disciples demaunded of him say-  
eng. Whan shal these thynges fortune/and by what  
maner of sygnes or tokens shall we knowe the daye  
of thy fynall iugement. Iesus answered them and  
sayd/be ware þ you be not deceyued / for many shall  
come the whiche shal afferme that they are come in  
my name/and many shall be deceyued by reason of  
theyr wordes deceytable:but byleue not you in the  
and before that I shall come to thextreme iugement  
there shalbe insurreccyons of people. In so moche þ  
there shalbe nacyon agaynst nacyon/and one realme  
agaynst another. And there shalbe great pestilence fa-  
myngs & great treblyng of þ erth/ and these thynges  
shalbe þ begynnynge of dolour/ & my seruantes your  
succellours shalbe troubled & suffre greuous afflicci-  
ons & paynes corporals bycause they shal susteyne þ  
fayth. And after þ shall come þ consumacyon of the  
worlde/ & the sone of god & man: that is to say Christ  
shal come in a cloude wth great power & maieste & shal  
sende angels in to þ four pannes of þ worlde wth great  
trumpettes & wth a great voyce to asseble all people  
both good & euill. And þ the good people shalbe put



on his right hande & the euill on his lyft hande/and  
he shall say vnto the gathered & set on his lyft hande.  
Bycause ye gaue me no meate whan I was hungry  
ne drynke whan I thursted/ne clothyng whan I  
was naked/ne yet dyd visyte me whan I was sick  
ne buryed me whan I was deed/in my creatures  
the whiche were create vnto the symilitude & ymas-  
ge of me. Whan ye sholde haue had pyte and compas-  
sion in my name/but ye had them in no regard. So  
you now be acursed in to the fyre perdurable of hell/  
the whiche is aparyled and ordeyned to the deuyl  
& his companyons. After that he shall saye vnto the  
the whiche shall be set on his right hande: bycause ye  
haue had pyte and compassion vpon the whi-  
che hath requyred of you in my name/meate/drynke  
clothyng/and herbozough for the loue of me/come  
you blyssed of my father / and take full possession  
of the realme eternall/the whiche hath be ordeyned  
for you from the begynnyng of the worlde. And  
after these wordes he sayd to his discyples: it is not  
vnknownen to you þ within the space of two dayes  
shalbe the feest of Easter/at the which feest the sone  
of god and man shall be presente / and the iewes  
shall betray hym & deliuer hym to be crucified and  
put vnto dethe. Upon the wednesday Iesus carped  
in Bethany in the house of Marthe with his tender  
moder comforte & shewēg her þ mystery of his glo-  
rious passyon & rode not þ day to þ temple of Jerusa-  
lem as he had done other dayes before. Tha þ pha-  
rises & other supiours of theyr lawe asssembled tog-  
der vpon þ day for to auyse the how they might put

Jesus vnto de the. And some of the counsell consyde-  
rynge the peryll of his deeth sayd/ be ware ye put hy  
not to deeth on the feest day / for than the people shall  
wonder vpon you and be styred with comocion and  
pre agaynst you. & he comyn people solo weth hym  
and he is gretly honoured & reputed for a holy man  
amonge them. wherfore suffre him to passe tyl p ho-  
ly feest be past and the people departed/ than shal ye  
take him at your pleasure. And whā Judas knewe  
of this counsell he went to the princes of the clergy/  
to knowe whyder he myght recouer any thyng of p  
the whiche he acceptes as lost in the oymment that  
was polord vpon the heed of our sauour Christ/  
wherof he had complayned before/ and by p mocion  
of the deuyl he came in to the house of the souerayne  
byllhoppe where as the counseyle was holden/ and  
sayd vnto them/ my sayre lordes I knowe wel that  
my mayster is the cause of great damage vnto you  
and shall be the occasyon of many euylles yf that ye  
fynde not the meanes to auoyde the countre of him.  
What wyll ye gyue me and I shall delpuer him in  
to your hādes. Than they promysed him .xxx. pengs  
of theyr money/ that was the tenth part of that mon-  
ney that the oymment was valued at. And thus iu-  
das recouered his parte that he had lost/ and after p  
he sought tyme and place whan he myght delpuer  
his mayster to the iewes without knowlege of the  
people/ to the entent that there myght be no lettynge  
in the takynge of him. And thus endeth the word  
of the gospell.



O fals Judas: what was thy thought  
Whan thou vnto the ielwes thy master solde  
Thy heynous treason / falsly conspyred & wrought  
By mannes tonge / can not be reherfed and tolde  
O man ungracyous: why were thou so bolde  
To set his prync / at thyrty peng  
It is not unknowen / to yonge and olde  
Thou hanged thy selfe / for thyne offence.

How oure lorde Jesu Christ dyd eate the pascall  
lambe with his discyples / and admynystrred  
vnto them the pascall lambe.



Handwritten marginal notes in a cursive script, likely a later addition or a different dialect. The text is written vertically along the right margin.

Toward Hierusalem / our lord now is goynge  
With his discyples / to make his maundy  
Upon therethursday / before his departynge  
Wher at was Judas / y<sup>e</sup> wretche moost vnworthy  
Puttynge his handes / right boldely  
In Chyestes bylde / who knewe his false entent  
Whose fete with other / he wylde right humbly  
And after to them / he gaue the sacrament.



With teares of compassyon be way-  
lynge his innumerable paynes /  
syth he y<sup>e</sup> only sauour of all this  
worlde / whiche at one worde of  
his most myghty wyl hath creat-  
ed vs of nought & hath vouchesafe for our redempcyon  
to endure so bytter & cruell paynes so great & intolle-  
rable / that surmounted by infynyte degrees al y<sup>e</sup> pay-  
nes y<sup>e</sup> euer mortall body endured. ¶ O deuout peo-  
ple moued in hert w<sup>th</sup> tender cōpassiō / haue in mynde  
y<sup>e</sup> he hath suffred for vs miserable creatures & poore  
subgettes. for he beyng the myrrour of moost excels-  
lent beaute: had neuer in him selfe spotte of malyce /  
wherof he myght worthely be reproched / but all y<sup>e</sup>  
dolorous paynes wherwith his precious body fro  
the estate of chyldehode in sondry wyse was a gre-  
ued for our welch and exemple were acomplyshed  
to the ende that we myght in him beholde y<sup>e</sup> perfec-  
cyon of lyuynge / moost agreable to attayne euerlas-  
tyng felcite. But that holy fryday in the whiche  
he suffred his ryght wylfull passyon to dye for oure  
misery and wretchednesse: with teares replenished



he than shewed vnto vs moost habundauntly / the  
establyshed loue and moost parfite charite / Whiche  
he so longe towarde vs had i his brest impynted. for  
than dyd he vnto his dethe departe beholdynge his  
moder wounded with sorowes darte. O Wete sone  
I as a moder now vnclose the eyes of my thought  
beholdynge the true fayth enshadowed in the boke  
of the euangelyst vnder the cloude of parables & de-  
uout estimacyon. O how dolefull was vnto you the  
departynge of your sone Iesus / Whan he departed  
towarde his deth / and fyrst whan he toke of you his  
longe farewell on thursday at his last souper whan  
bothe he & you were herboured in the house of Laza-  
rus & Mary magdalene / and whā he made his last  
voyage vnto Hierusalē to endure his bytter passyon  
Alas how lamentable was the departynge of you  
twayne / whan ye said a deuē my chylde / my onely  
recomforte and solace. From this houre shall I nes-  
uer enioye your presence / nor with myne eyes be-  
holde you in this place / to the whiche he myght es-  
cape this answere. A deuē my moost Wete moder /  
a deuē before all other my best beloued / in þ handes  
of my fader I comyt the gouernaunce of you. for  
so it is now I must accomplishe that for þ whiche  
I entred in to this worlde. O it may be so they said  
thus in bewaylynges / syghinges / and complayn-  
tes languorous. for so moche as þ moost extreme so-  
rowes hyndred theyr tonges of speche. you mother  
moost beaufull with inestimable pytie oppressed /  
as I maye relygently coniecture / embraced your  
onely sone of all other moost fayre / þ Wete lambe of

ffor a lorde of the temple for a lorde of the temple

in the name of the father and the son and the holy ghost

innocency deuoyde of gall and bytternesse & whiche  
wente to be slayne. yet he you right tenderly embra-  
ced his moost pyteous mother/ and ye arrested your  
pytefull bysage dystayned weares vpon his shoul-  
ders/ whan force in you thoro we constraynt of incō-  
parable wo was abated/ to whom ye sayd after ye  
had your strength agayne recouered. fare ye well  
my chylde for euer farwel. Alas my moost dere sone  
my father/ my souerayne/ & god moost glorious vn-  
to your pupssaunce be al thinges obeysaunce. I your  
mother all desolate/ your meke handmayd/ whiche  
ye haue of your specyal grace vouchesafe/ without  
my merites so entyerly to loue and exalt. Honour be  
vnto you with all mekenesse addreslyng my supply-  
cacyon/ haue mercy I beseeche you on me your mo-  
ther/ and abyde with me this feest of Easter in Be-  
thany to escape the fury of these cruel iewes & whis-  
che thus contynually enseeve your dethe/ and here  
tofore wolde haue stoned you in the temple as ye do  
ryght well knowe. for I sawe theyr stones by the  
whiche they thretened you to the deth/ yf by your in-  
fynite myght ye had not escaped the delyueraunce/  
in lyke wyse as ye may now escape. Howbeit dere  
chylde your wyll be euer acōplyshed and not myne  
all though this be vnto me a moche dolorous depar-  
tyng and to harde a farwel. and truely I can not  
well forsake you but where so euer ye go I wyll fo-  
llowe/ and of all your ieopardes I wyll be parte tas-  
ket. Deuout reder if thou euer knewest the paynes  
of loue/ in especyall the loue the whiche is betwix  
twene the moder and the chylde/ thynke what pen-

Handwritten mark or signature.

Handwritten mark or signature.



syue hertes these two had/ Whan Iesus dyde vnto  
his deth departe. And what might also say the dere  
beloued of Iesus repentaunt Mary Magdaleyne/  
Whan she behelde that greuous departynge and it  
cōsdyed. What there also might make y good Mar-  
the hostesse of Iesus Christ & right honourable byr-  
gyn: it is not to dout but y they were in right great  
anguysshe and heuynesse with sorowful teares say-  
eng ofte adewe so well vnto Iesus as vnto his apo-  
stles and discyples y the accompanied in great heuyn-  
nesse. And in lyke wyse whan he warned the inhaby-  
taunce of Bethany y they in no wyse sholde folowe  
him into Hierusalem. Howbeit for certayne our la-  
dy & Mary Magdalene with dyuers other folowed  
shortly after him/ but I wolde fayne knowe what  
there y madest. O traytour Judas and man moost  
vnfaythfull whiche the day before had promysed to  
delyuer thy maister Iesus into y handes of his en-  
myes. What hert haddest y and what countenaunce  
dydest thou make whan y dydest beholde & apper-  
ceyue suche bytter and sorowfull complayntes. O  
thou without herte/ or elles herte more harde than  
stone of marble/ whiche dyde not cleue a sonder to  
beholde his dolorous compassyon

¶ O hert more feerle/ more beestly and cruell than  
euer was any/ whiche wolde in no wyse bende ne  
abate thy obstynate courage/ how myght thy eyes  
endure to beholde this sorow: how durste thou ap-  
pere in syght or shewe thy selfe the day that thou cō-  
sented vnto that treason/ wherof sholde folowe such  
sorow to y/ as was neuer none lyke: say to me I pray

Passyon.

D.i.

das fro Whens purchased thou þ boldnesse by þ whi  
che thou durst by so amiable countenaunce enclosyn  
ge thy malyce / say soo famylierly vnto thy mayster  
Which dyd the so moche loue and honour / be of good  
chere seying the grete malyce of treason Which thou  
heldest inclosed secret ii thy brest. Cursed be auarice  
the Which dyd so sore endarke thy hert With blynd-  
nesse that thou haddyst no shame ne remorse of cons-  
science to consent vnto this grete and detestable tres-  
pace. yet dyde þ blyssed moder benygneley comende  
the by profoūde charyte / Whiche she had to the and  
to all the apostles. ¶ Iesus than went in the way  
which draweth from Bethany to Ierusalem before  
all other / as an hardy and stronge pynce in batayle  
agaynst our mortall enemy With all his ministers.  
and his apostles all penyfe and heuy folowed him /  
in spekyng & murmurynge agaynst the grete cru-  
eltie and malyce of the iewes / and of the constancy  
and hardinesse of theyr maister Iesus. And Judas  
also which was with the accompanyed spake parauē-  
ture to couer his treason more eygerly and cruelly &  
gaynst þ iewes than any other / comendynge also þ cō-  
stacy of his maister: in so moche þ he fered not to say  
vnto his maister after þ. Am I he good lord þ shall  
betray the? ¶ Whan þ nyght approched / þ lambe þ  
Which sholde in shorte tyme after be sacrifed acōpa-  
nyed With all his apostles made his last soup / Whi-  
che two of his discyples had ordeyned for hē i a pla-  
ce Whiche he had tofore shewed to the by a signe of a  
toen of one þ was charged with a burden of water  
at þ Whiche souper he ordeyned þ sacrament of the

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uter. And afterwarde in þ presence of iudas he pu-  
lyshed to the his passyon whiche so fast approched.  
Whan he had ministred his blissed body vnto Ju-  
as & ordred him prest/after þ sentence of some doc-  
ours he said vnto him:þ thing that þ entēdest to do  
it shortly/ & forthw he deyped. Than Jesus made  
to the remenaunt of his apostles a sermon replenysh-  
ed with hygh diuinite/ in the whiche he singulerly  
monyshe and warned them to kepe loue & charite  
in þ whiche he had founde them:and there shold no  
duersyte scuer ne sonder them. And after that he  
ad yeldded graces for them vnto god his fader/ and  
prayed for them he departed late in þ night about. x  
xi. of the clocke. Farther as touchinge the myste-  
ries whiche were acōplyshed in this last souper. I  
wyl not pcede/ but I shal enforce my self to expōde  
the holy passyon þ whiche is red in holy chirche on  
good fryday/ brefely comprehendynge þ sence of the  
ii. euāgelystes/ without longe arrestyng in allegacy  
ns oz hystories: to my purpose imptynent oz wou-  
tounyng ony question oz dout whiche myght be con-  
sently demaunded. And principally I shal aplye  
þ besy cure to mooue the herets to deuocyon/ ha-  
yng remors in cōscience of this anguysshous passy-  
n. Takynge alwayes a great part of þ text togyder  
thende þ we may clerely apparceyue whiche we  
ight stablyshely to holde & byleue of necessity/ & þ  
whiche shalbe said in the expōdyng of þ text shal p-  
de of a true religious mynde/ cōiecturynge þ whis-  
e by semblant might be done excludyng vterly all  
trout oz abstaynate assermyng any thyng whiche

shall repugne agaynst the doctours of holy chyrche  
and I shall deuide the text in .xxiii. partes correspō-  
dent to p. xxiii. houres of the day and night/leuyng  
to speke of the hystoꝛye of Judas / of pylate / of the  
crosse / of the .xxx. pens / of p good thefe / or of Herode  
foꝛ as moche as they ne be of no great edifycacyon.  
But bꝛefely I shall employ my dyligence to reherse  
those thynges whiche moost sholde stee our hertes  
to pyte and humilite / so that we may agayne pur-  
chase the grace / the whiche we do lese by the offence  
of our synnes.

**H**ow Iesus made his prayer vnto his fader by  
the mount of Olyuet / and how Judas betrayed  
him and deliuered him vnto the Jewes.

**T**owarde the mount / our lord is now gon  
to make his prayer / and humble request  
vnto his fader: With Peter / James / and Iohn  
whiche thre aboue other / he loued best  
Sayenge vnto them / here shall you rest  
Leest that ye fall / in to temptacyon  
Wake ye in prayer / tyll Judas that yll gest  
He hath betrayed / through false dissymulacion.





**T**han came Iesus with his discyples into  
a towne named Gethse / set by the ryuer  
of Cedron where was a garden into the  
whiche he entred with his disciples. In  
das the whiche betrayed him knewe the  
place ryght well / for oft tymes before he & his discy-  
ples were there assembled. When they were entred  
he sayd to his discyples / syt you here and watche in  
prayer lest peradventure ye fall into temptacyon to  
the tyme þ I haue sayghed my praye. And after þ

to say, it is a will of mine  
to say, it is a will of mine  
to say, it is a will of mine

he toke with him peter and the two sonnes of zebede  
James & Iohn. he waxed all heuy and sorowfull  
and than for great cōstraynt of his wo he sayd. Why  
soule is heuy vnto the dethe / tary you here & a wake  
a whyle with me. And than he departed fro them  
the space of a stones cast / and knelynge on his knees  
adressed his face vnto the heuyns sayeng / fader if it  
be possyble remeue frome this dethe / neuer thelesse  
not as I wyll but as thou wylt so might it be. And  
whan he had left his prayer / he retourned to his disci-  
pyles and founde them slepyng / to whom he sayd  
Why slepe you: myght ye not a whyle a wake with  
me. Awake and praye lest that you fall in to tempta-  
cyon / for the fleshe is inconstaunt.

### Expolycion.



What may this vnto vs signifye or  
token. O wete Ies<sup>s</sup>. O most py-  
teous fader what may we saye /  
syth we se þ for our redēpcion & sal-  
uacion / & to restore vs to þ perdu-  
rable ioy if þ default iye not in vs / thou hast vouch-  
safed to suffre such paynes & anguysshes of soule whi-  
che shold a greue þ to deth. Alas most somerayn lord  
we be they whiche hath cōmytted þ trespace / wher-  
fore right greuous to vs is thy dolour & heuynesse.  
But against these saynges might parauētūre some  
mā eyther by obstinate hert or ignorance object say-  
eng / suche suffraunce & payne was neuer vnto god  
nor some to þ whiche I wyll well acorde þ Ies<sup>s</sup> as



touching his godhede/ was for euer immortal & in-  
passible. Howbeit for so moche as he was man/ he  
suffred in him the paynes of man ferre more bytter  
thā euer of creature were suffred/ al though it was  
his propre Wyll & not of necessitye. Wherfore so moch  
the more are we bounde to yelde thanks vnto him  
and to accuse our selfe whiche are the cause of it. Co-  
sidering that he of so great benygnyte and sweet-  
nesse/ and of so hye maieste and dignyte holde of his  
propre Wyll suffre for vs suche sorowes and anguy-  
shes vnto the dethe / to the whiche I apply this ex-  
mple. yf thou sholdest vnto thyne earthly prince cos-  
t not so great a default and trespase that of right nos  
only thou sholdest suffre dethe/ but also al thyne p-  
sue and successours sholde be disherited through the  
ocasyon of thyne offence. If he sholde haue than so  
great compassyon of thy dethe that to do satisfaccy-  
on of iustyce/ he wolde lette his owne sone suffre su-  
ch anguyshes and payne that thy sauoure Iesus  
hath done. Trewly thy herte were ryght cruell yf  
that thou woldest not haue compassyon and pyte to  
an innocent so greuouly tourmented/ for thy caus-  
e. Moche more than oughtest thou to be mayle the  
sorowe and payne that thy sauour Iesus Christe  
the whiche is sone vnto the euerlastyng prince suf-  
fired for thyne offence. But thou perchaunce wyll  
remaunde what auayled vnto vs the sorowe & pay-  
es that Iesus suffred/ and how sholde we by his  
paynes be partakers of loye. Vnto the whiche I  
applye acoordinge to the exemple before rehearsed  
of iustice thyne offence sholde haue ben punished.

Whiche punysshment yf it had be reuenged of the  
and thy successours sholde haue bewayled it ppetu-  
ally/ but syth y kynges sone dyd satisfaccyon for the  
his dethe was thy lyfe/ & restoringe to thy herytage  
for euer. But y wyll pauenture agaynst me reply-  
saynge y if Iesus had suffred dethe onely for thy re-  
dempcion/ y haddest be gretly bounden to sorowe his  
dethe. but diue out of thy soule such unkynde thou-  
ghtes/ for althoughe he suffred dethe for y hole lyn-  
ge of mākynde/ & for all the men y euer were or shall  
be/ or be no we present/ so suffciently as though he  
had suffred dethe for y onely. yet oughtest y to yelde  
vnto hym more louynges and thankes/ than he ha-  
but onely redemmed y. for so moche as by his passyō  
he hath redemed thy fader & moder/ with all those y  
euer y descendyst of. By reason wherof he hath she-  
wed hym a thousande tymes more gracious vnto y  
than yf he had dyed onely for y. wherof apereth ma-  
nifestly y not onely for our ptyculer redempcion/ but al-  
so for the deliuerance of al mākynde out of y deuyls  
thraldome. In all our orysones & prayers submyttin-  
ge vs hūbly to his goodnesse/ for almoche as he kno-  
weth what is to vs moost exproyent. In lyke wise  
as our sauour Iesus whan the grete anguyshe of  
his body moued hym to say. fader deliuer me fro this  
dethe. yet he comytted his wyll into y hādes of his  
fader/ as we se of a mā whiche is greued with such  
a sickness/ that it is not recouerable/ except y he be cut  
of his surgion. It is manifest y his body shall grud-  
ge to be cut/ yet to haue his helthe he wyll submyt  
hym to the wyll of his surgion/ for he knoweth that



holde it  
dethe. D



that payne his hert shall be redeemed.

### **C**The seconde parte of the text.

**S**Econdly agayne Iesus adressed him to his prayer/to Whom the angel of god appeared recōfortyng him in y<sup>e</sup> fieris batayl of deth Whiche so greuouly vexed him/ for y<sup>e</sup> Whiche he endured lēger in prayer than he dyd befoze/sayeng fader if this passyon can do no wyse be auoyded/thy wyll be acōplyshed/ for the Whiche he was so sore distroubled & pensyfe that his sweete was lyke vnto droppes of blode/ y<sup>e</sup> yssued from his body to y<sup>e</sup> erth. And whan he had fynysshed his prayer he retorned agayne to his discyples who founde all heuy in slepe/and so agreed that they wylst not what to answer. Wherfoze he left the and went agayne to prayer/ & in shorte space he retournyng to the he sayd. Slepe ye and arrest in pease/ for the houre approcheth the Whiche the sone of man shall be gyuen into the handes of synners. Tryfe lette vs who go forth he draweth nere that shall betray me.

### **C**Expolycion.

**E**rtes whan I beholde the history of this gospell/consydering how Iesus y<sup>e</sup> Whiche is lord of lyfe and deth moost pure and innocent sholde for the fereful remembraunce of his deth sweet his precious blode. how sholde it be vnto vs the remembraunce of our dolefull the. O moost myghty god fader and lord of all Passyon.

**C.L.**

Whiche punysshment yf it had be reuenged of the þ  
and thy successours holde haue bewayled it ppetus  
ally/ but syth þ kynges sone dyd satisfaccyon for the  
his dethe was thy lyfe/ & restoringe to thy herytage  
for euer. But þ wyll pauenture agaynst me reply/  
saynge þ if Iesus had suffered dethe onely for thy re  
dēpcyon/ þ haddest be gretly bounden to sorowe his  
deþe. but dūue out of thy soule such vnkynde thou  
ghtes/ for although he suffered dethe for þ hole lyn  
age of mākynde/ & for all the men þ euer were or shall  
be/ or be nowe present: so suffycently as though he  
had suffered dethe for þ onely. yet oughtest þ to yelde  
vnto hym more louynges and thankes/ than he ha o  
but onely redēd þ. for so moche as by his passy o  
he hath redēd thy fader & moder/ with all those þ  
euer þ descendyst of. By reason wherof he hath shē  
wed hym a thousande tymes more gracious vnto þ  
than yf he had dyed onely for þ. wherof apereth ma  
nifestly þ not onely for our ptyculer redēpcion/ but al  
so for the delpueraūce of al mākynde out of þ deuyls  
thraldome. In all our orysons & prayers submytting  
ge vs hūbly to his goodnesse/ for almoche as he kno  
weth what is to vs moost expedyent. In lyke wise  
as our sauour Iesus when the grete anguyshe of  
his body moued hym to say. fader delpuer me fro this  
dethe. yet he comytted his wyll into þ hādes of his  
fader/ as we se of a mā whiche is greued with such  
a sekenesse/ it is not recourtable/ except þ he be cut  
of his surgion. It is manifest þ his body shall grud  
ge to be cut/ yet to haue his heithe he wyll submyt  
hym to the wyll of his surgion/ for he knoweth that



by that payne his helth shall be redeemed.

**C**The seconde parte of the text.

**S**condly agayne Iesus adressed him to his prayer/to whom the angel of god appeared recōfortyng him in þe fieris batayl of deth whiche so greuously vexed him/ for þe whiche he endured léger in prayer than he dyd before/sayeng fader if this passyon can in no wyse be auoyded/thy wyll be acōplyshyd/ for the which he was so sore distroubled & penyfe that his sweete was lyke vnto droppes of blode/ þe yssued from his body to þe erth. And whan he had fynysshed his prayer he retorned agayne to his discyples whō he founde all heuy in slepe/and so agreued that they wylst not what to answere. wherfore he left the and went agayne to prayer/ & in shorte space he retournyng to the he sayd. Slepe ye and arest in pease/ for the houre approcheth the which the sone of man shall be gyuen into the handes of synners. Aryse lette vs now go forth he draweth nere that shall betray me.

**E**xposicion.

**E**ttes whan I beholde the history of this gospell/consydering how Iesus þe which is lord of lyfe and deth moost pure and innocent sholde for the fereful remembraunce of his deth sweete his precious blode. how holde it be vnto vs the remembraunce of our dolefull deth. O moost myghty god fader and lord of all Passyon.

**C.**

this woꝛde of the batayle of deth. Whan it was bꝛ-  
to the represented and thy humanyte sholde tast the  
bytternesse of dethes woundes / than þe dyedfull an-  
guysshe yf it sholde cause the to pray so effectuously  
the whiche knewe for certayne to entre in to eternal  
glory. What meruayle is it yf I miserable & wret-  
ched synner the whiche treble by dout not knowing  
whyder to become after my deth / ne in what waye  
I shal enter eyther of saluacion or dampnacion eter-  
nal. What meruayle is it if my hert be replete with  
great anguysshe distroubled. Whan I call to remem-  
braunce the bytter houre of deth as often as I here  
it named / or that it falleth in my remembraunce. How  
be it good lord forgue vnto me the hardness of my  
hert þe whiche is wrapped in þe misery of syn & hath  
vnto þe lytell respecte. Than syth there was so eyger  
conflycte bytvene Iesus & this deth / cōsyder what  
batayle þe dayly endurest bytvene thy fleshe & thy  
soule / bytvene thy soule and thyne enemyes of helle  
the whiche threten þe to deth on all sydes. Be there-  
fore in thy prayer dilygent at the exemple of our sa-  
uour Iesus / and in prosperyte prouyde for þe dout-  
full passage of deth hauynge of this passyon remem-  
braunce. But as the gospel specyfeth / he yet prayed  
agayne the thyrde tyme in the whiche may well be  
consydered what distresse his humanite was in for  
the dyedfull remembraunce of his deth / and al-  
wayes benygely he retourned vnto his discyples /  
in recomfortyng them of theyꝝ great anguysshe and  
heynesse / mekely acceptyng the fraylte of theyꝝ na-  
ture / the whiche was so peysaunt heuy and oppres-



fed with slombze. How be it this is a detestable byce  
of our fragiltee so corrupt/and to euyl euer prompte  
that we sholde often tymes be of more force and re-  
dynesse to euyl than to good/as it apereth by Judas  
the whiche with high diligence laboured to accom-  
plysh his treason. After Jesus gaue them leue to  
sleepe/how be it they slepe endured but a smal tyme  
for they maister Jesus knewe right well that Ju-  
das approached to betray hym/ & for asmoche as he said  
vnto them it sufficeth/aryle let vs departe. Cruely  
this was a right harde deptynge whan he went to  
endure his sorowfull passyon. But where was his  
moost dolorous moder & what dyd she in this sorow  
full myght. Certes if the fals Judas watched so di-  
lygently to betraye your sone/your stablyshed loue  
moost ardent to warde your chylde coude not suffre  
you to slepe ne to take no rest/ & relygyously coniectur-  
ed y the angell of god recomforted you as he dyd your  
blyssed sone in his sorowe. For seyth the angel of he-  
uen was so benygne and mercyable/ as to recomforte  
the humanyte of our sauoure whiche he needed not  
of: for as moche as his infynite diuynite was suffi-  
cyent for to recomforte him in all his anguysshe. It  
maye be well coniectured that you moost gracious  
and blyssed lady/ the whiche had so great nede of re-  
confort were not deuoyde of the consolacion of your  
good angell the whiche euer so loued you and kepte  
you or of some other/ seynge that through the pure-  
nesse of your vyrgynite you assembled them so mo-  
che. And also for the honour of your sone/ to the whiche  
they ben subiect & vnder his obeyssaunce/ and also

it is theyr nature / & to counsell & conforthe the whiche  
che be in dyſtreſſe diſcōforted / by trybulacyon in eu-  
dence. Wherof the goſpell maketh mēcyon howe Je-  
ſus was cōforted of the angels whan he was in de-  
ſert / and they applyed cōtynually theyr beſt cure to  
do hys honour & ſcrupce / wherfore we ought to gyue  
thankes vnto þe blyſſed angels of paradylſe þe which  
cōtynually take ſo grete dylgēce & cure of our helth  
Howe be it ryght lytell we cōſyder it / & full ſyldonie  
whan ye be preſent exhorting vs vnto goodneſſe we  
do not regarde your bounte / but without ſhame cō-  
myt abhomynable treſpaces in your preſēce. ye and  
ſuche that we wolde for nothyng cōmyt in the pre-  
ſence of an erthely man / the whiche a thouſand ty-  
mes is leſſe in dignyte than your excellent nature /  
Wherof in this caſe our default is ryght grete / that  
we be vnto you ſo unkynde / whiche in all places be  
they neuer ſo ſecretly ceaſe not to honoure and reue-  
rence / as longe as our abhomyncyon chaſeth you  
not from vs. ye and for all our filthynelle ceaſe not to  
entyle vs to amendemēt. and truly humble ſubie-  
ctyon had vnto my ſayth / it may be well coniectu-  
red that the angell Gabryell / whiche brought vnto  
you the ioyous ſalutation / of exaltacye in dignyte be-  
fore all women & of our ſaluacyon / ſhe than beyng  
in this ſorrowfull batayle deuoyde of ſorrowe. howe  
coude you cōtynue your charity & reuerence which  
ye owe to her without viſyfyng her in her grete trouble  
for almoſt as ye dyd viſyte her in her ioye & cōfort  
to whom ſhe ſayd / behold þe hādmayde of god / be it  
done to me after thy word. ſayth þe ſhe deſerued by



this humble consentment to be mother vnto him /  
 Whiche is lord vnto al the angelles in paradysse. It  
 semeth to me that without prejudice I may byleue  
 that ye gabriel dyd bysite her.

**C**The thyrde parte of the text.



The thyrde tyme fro prayer / Jesu touneth agayne  
 Saying to his discyples / the houre aproucheth nere  
 That the sone of man / shall suffre deth and payne

**C.iii.**

Arise and go we hence / our enemyes both as yet  
Depart we must needs / to Judas cometh here  
Now lerne ye may of me / to be pacient and meke  
Entryng þe garden / with bolde cōtēnaūce and chere  
He sayd vnto the iewes / Who do you seke.

**A**s our lord spake vnto his disciples  
Judas one of the .xii. after he had taken  
cōpany he came with a great multitude  
with lanternes / cressettes / bylles / gley-  
ues and staues. The whiche were sente  
by the cōmaūdement of the princes / p̄estres / may-  
sters of the lawe / and auncyentes of the people. He  
that betrayed him had gyuen a token vnto the / say-  
enge / him þe I kysse he it is / holde ye him and lede hys  
w you pryuely. And euen forthwith he came to Je-  
sus and sayd vnto him. Goo the saue mayster / and  
aprochynge vnto him he kysst him. And Jesus sayd  
vnto him. Judas with thy kysse thou hast betrayed  
þe sone of man / frende what is þe cause of thy comyn-  
ge. Than Jesus knowynge all thynge that shoulde  
chaūce or happen vnto him / auanced him selfe forth  
and sayd. Whome seke ye? Thei answered Jesus of  
Nazareth. Jesus answered that is I / and Judas  
the whiche betrayed him was in thei company.  
And after that he had said vnto them. I am he thei  
went backe and fell to the grounde. Jesus asked the  
agayne and said. Whom seke ye? and they sayd / Je-  
sus of Nazareth. And Jesus answered I haue said  
vnto you before that I am he. wherfore if ye seke me  
let these escape / to the ende that the scripture may be



fulfylled the whiche sayth: of them whiche þ haue  
gyuen me I haue lost none. Than they approached and  
layde handes on Iesu/and helde him fast.

### Exposicion.

**W**here shall I begyn/oz of what thyng  
shall I meruayle moost of. Etyher of  
the detestable wychednesse of Judas/  
oz of the inestymable mercy of god/whi-  
che receyued him as a frende:oz of the cursed obsty-  
nacye of them the whiche soo cruelly came to take  
him oz of his mansuete mckenesse wherby he suf-  
fred to be bounden so cruelly and to be hayled of them  
shamefully and in especyall that he as feble and vn-  
myghty prayed that cruel Judas to let his apostel-  
les escape. Trewely me semeth that we ought mo-  
che to reprove the malycie of Judas/how be it true-  
ly in our tyme dyuers assemble him in lyuyng. For  
Judas bytrayed his maister by couetyse as touchy-  
ng his humanyte/and we dayly as touchyng his  
diuynite/in lyke wyse as Judas stole the goodes of  
poore men to gyue vnto his wyfe and chyldren. In  
lyke wyse do many of þ holy chyrche. Judas for al þ  
sermons that Iesus made he wolde neuer refrayne  
from his bycious lyuyng: Howe many sermons  
here we/vnto þ whiche we haue but lytell regarde  
Judas receyued the precyous body of our lord Ie-  
su Christ in the hoost consecrate he beyng in deadly  
synne and euill purpose/by reason wherof þ enny

of hell had moze power in him. Is there not some  
preestes now a dayes / the whiche feare not to my-  
nister that holy sacrament in the host they beynge in  
deedly synne. I feare me yes. Cruely we may say þ  
Judas had an harde hert whan Jesus sayd it had  
ben better for þ man neuer to haue ben bozne than to  
haue betrayed him: & yet that dzedefull thȳet coude  
not abate his malyce. But parauenture the cruelte  
of some wyll demaūde wherfoze men blame so mo-  
che Judas of his treason / sayenge that the mystery  
of our redempcion had not ben other wyse fulfylled:  
or els that Jesus myght haue retrayed or withdra-  
wen of his puyssaunce / or the tyme that he bad him  
do it. In so moche as he sayd to him that thȳnge the  
whiche thou entendest to do / do it shortly. but as tou-  
chȳnge these doubtis I shal asloyle them. God of his  
might wyll fulfyll the ordȳe of his wysdome / by the  
whiche he hath gūen vnto euery maner of person  
frelyberte in this worlde / by the whiche he may do  
well or yll as him lyst. And our lord blyeth to some of  
his iustyce and to some of his mercy without doyng  
iniury to any / wherfoze that þ whiche our lord dyd  
vnto Judas openly / some tyme by sayȳnesse / as to  
wasche his fete / and to holde secreete soo longe tyme  
his deeth and falshebe / and to shewe him so tamplier  
vnto him. Somtyme also by rygour / as to shewe to  
hūn his domynacyon / as to say to him that / þ thou  
entendyst to do / do it shortly. It was sufficient if he  
had mysded to haue withdrawn his purpose / seying  
that our lord shewed vnto him so manifestly his tre-  
space. yet the apostles thought that he had gone to

Ex 16



bye some thyng for theyr maister. And whan Iesus  
sayd vnto him that the whiche thou entendedst to do  
let it be done shortly / for yf they had knowen þat Iu-  
das wolde haue betrayed him they wolde haue ras-  
tyed or letted him by some meanes. Namely saynt  
Johñ the whiche famylyerly & secretly asked of Je-  
sus who sholde betraye him / and whan Iesus had  
gyuen him the token / euen incontynent he was ra-  
uysshed in sppyte and reclyned his heed to the brest  
of Iesus / where he behelde the secretes of his diui-  
nite. wherfore he dyd not accuse Judas to the other  
apostles.

**C**The fourth part of the text.

**C**erly in the mornynge / takyn is our lord  
his armes tyed behynde him / ledde lyke a thefe  
By the iewes his enemyes / beyng of one accord  
To do vnto him shame / rebuke and represe  
Sayenge vnto him / Wrought thou hast myschefe  
And longe hast gone about / our lawe to vndo  
As who sayth in lernynge / ye are perelesse & chese  
What answer canst thou make vs here vnto.

**I**han Symon Peter the whiche had a  
swerde drew it / and cut of an eare of  
a sergeaunt of the bysshoppes named  
Malcus. wherfore Iesus sayde vnto  
Peter / Wylt not thou that I suffre the  
passyon the whiche my fader hath gyuen me. But  
thy swerde in the sheethe / cruelly all they that stryke  
passyon.

*Id.*

*They ys  
Ihan Symon pr. 2 to the w. 13.*

With a swerde/With a swerde shall perforce. We-  
nyst thou that I maye not pray to my father & may  
sende me more than .xii. legions of angels. How shold  
& scripture than be fulfilled/for so must it be. Where-  
fore suffre thou this / and when our lord had tou-  
ched the eare of Malcus. it was even incontynent  
hole agayne. And then Iesus sayd to the people/ye  
ar come to me as vnto a thefe with wepyngs to take  
me. I was couersaunt with you in y temple where  
I preached vnto you/Why dyde you not than ley ha-  
des on me/ but this is your hour and nyght of derk-  
nesse/and in thus doyng the scripture is accomply-  
shed. Then all his discyples fledde from him/and y  
iewes toke Iesus and bounde him & so ledde hym  
first to Anne/for he was sergeant to Cayphas/the  
whiche was bysshop for that yere. This Cayphas  
was he that gaue counsell to the iewes / sayenge it  
was expedyent for one man to dye for the people.

### Exposicion.

**W**e gothe our blyssed sauour in man-  
ner of a thefe or murderer to his dethe/  
all alone deuoyde of solace his apostles  
haue forsaken hym. How be it trewely  
he gothe not alone/for some drawe him  
some pushe hym/and some tread on hym. He is not  
alone that is compassed and besette about on euery  
syde with soo great a myltitude of cruell tourmen-  
tours / whiche ceased not to annoy his precyous bo-  
dy. O ye a cursed iewes blynded with obstinate ma-



lyce thynke you that by your force or might you do  
so lede Iesus. and that you haue hym by cōstraynt  
in your subieccyon / that With a wyndhelynge of an  
eye myght haue escaped you and caused you to dye /  
and the crthe to swaiove you / or by the fyre of ven-  
geaunce descendynge from heuen to brenne you all /  
the Whiche ye ought ryght Well to knowe sythe he  
is Iesus. He often escaped your puyssaunce whan  
ye wolde by sondry wayes haue baynqueshed him  
and stoned him in the temple. but as men enuyse  
your cruell dedes you auauenced and gloryfied your  
selues in your malyce / sayenge now we holde the  
Iesus / thou shalte not now auoyde our handes  
forthe / forth / haste the and hve y forewarde. Thus  
some of you beate hym w your fete / the other With  
your knees / and some pulled hym by the heer / and  
solue by the berde / and some by the chynne. scornynge  
hym With gnashynge of youre tethe / grennyng  
and mockynge of him / and in auauentyng your sel-  
ues of your crueltye. Sayenge now we haue you  
sayre mayster / you had nede to preche Well or euer  
you escape our handes. Alpyght hyder sayd they to  
the berers of the cressettes & torches / let vs se why-  
der it be he. approche sayd some of you for perauēsure  
it is not he / and some of you sayd we thynke yes / an  
other sorte of you sayd we knowe hym by his pyte-  
ous lokynge. And of disdainne spared not to thurst  
the brennyng torches in his moost blyssed bysage /  
and dropped the scauldpyng grees on his precyous  
body. O pyteous moder of god is here y swete no-  
ryshyng which ye gaue to your blyssed sone / is it is

the glozy that he had at his entryng in to Ierusalem  
on palme sonday / truely he is now fallen in to ano-  
ther case. howbett not maugre him. for against his  
wyll nothig is done ne no necessity nor destinyne con-  
steyned him to suffre this marueylous indignaci-  
on / but his propre wyll to deliuer vs out of the bon-  
dage of synne. by reason wherof we were in prisone  
and seruage of our mortall enemy / and to the ende  
also that we sholde more be bounde to his goodnesse  
for vs is it vtterly that Iesus gothe on this maner  
bounden towarde his bytter dethe. But let vs a ly-  
tell retourne to þe blyssed angels / where Iesus sayd  
that his fader wolde sende him at his obeysaunce fur  
mountyng the nombre of. xii. thousand legions / and  
in euery legion is conteyned the nombre of. vi. thou-  
sand / six hundred / sixty and syxe. whose myltitude  
who can coiecture / truely it is manifest that yf the  
prouisyon and sage ordynance of Iesus had not sa-  
ued them / they had in a moment of tyme for the ho-  
nour and reuerence whiche they owe to Iesus con-  
founded this wyle company / but they retrayned pe-  
sably to obey vnto theyr maister. And for so moch as  
some were in that company whiche our lord had pre-  
destynate to saluacion / they wolde not in the nombre  
of synners confounde them whiche sholde be saued /  
wherin theyr mercyableness may ryght euidently  
be noted. for when the apostles demaunded of our  
lord whyder they sholde stryke wuth weapen / Pe-  
ter had stryken the face of Malcus a way before our  
lord had answered / hauing paraucture in his pur-  
pose to haue hurt hym more grievously. for so moch



as he was moze bely to take our lord / as it often ty  
mes chaunceth that they whiche be belongynge to  
prelates of the chyrche be moost redy to do euyl / but  
after he had healed his wounde in like maner he hea  
led his soule / for he was conuerted. For our  
lord shewed gretely his mercy whā he entreated for  
the deliuerance of his apostles / seynge that many  
martyrs whiche neuer sawe the grete might of god  
as they dyde wylfully whan they might haue esca  
ped / dyde put themselfe for Chrystes sake in daunger  
of dethe / but such was the prouision of god to the  
exaltynge of oure faythe. This swerde was one of  
them of the whiche the apostles spake in the scene  
whā they sayd / mayster we haue here. ii. swerdes  
And Jesus answered it sufficeth. to signifye y<sup>e</sup> the tē  
porall swerde was in the gydinge of saynt Peter / &  
y<sup>e</sup> spiritual also. but the tēporall swerde whiche ser  
ueth for the execution corporall and mortall / ought  
to be exercysed by the tēporall and secular prynces /  
by the authorite of iustyes and not of cruell men  
geaunce. he shall perswade with swerde after the con  
tence of Jesus / that he shoulde deserue dethe. but alas  
howe myserable was the departynge of Jesus and  
of his apostles. What is y<sup>e</sup> tonge which can expresse  
your inwarde sorowe whan ye durst not say farewell  
vnto your maister / but as dismayed fledde a sonny  
some here some there. Howbeit afterwarde your co  
stancy was suche y<sup>e</sup> ye fered not to suffre dethe for co  
fessyng of his name it might so happen that some of  
you fledde vnto the house. wher our lady arrested a  
companied with other women. And in especyall it

might be coniectured of saynt Iohn the euangelyst  
Whiche was the yonge man that the iewes berept  
ued of his mantell by reason wherof he was all nas  
ked. wherof no meruayle thoughte he were stryken  
with a dolorous pange of sorowe and shame / which  
fledde fyrst vnto the house where our lady was for  
socour and garmentes / but whan he was there he  
coude not speke for the great sobbing of his hert / but  
by & by after our lady knewe it was he / she knewe  
well her blyssed sone was taken. wherfore she sayd  
now is þe prophete fulfilled / whiche saythe I shall  
stryke the shepherde and the shepe shall be sparcled  
a sounre. And iourneyge her to Mary Magdaleyne  
sayd. Alas deere loue thy mayster whiche thou hast  
so moche honoured is now taked / and drawen to  
warde his deth. How sayest thou Iohn is it not for  
pardon me blyssed maistresse said he in tighing and  
griuous sobbing my horror is such. But what ca  
ry I here / gyue me a vestment / and I wyll returne  
and you shall tary here tyll it be day / for so moche as  
it is to your tarry. And it is not to your honoure to  
go wandringe in the wytes at this tyme. I shall re  
count and tell vnto you all thys shall be done. Chyng  
he here the surplus deuout people / consider the so  
rowfull herte that our blyssed lady and þe other ma  
ryes had whan they knewe theye soueraygne and  
mayster thus cruelly to be entreated of his enemyes.

**The fyfte parte of the terte**



**F**orth forth sayd the iewes/ With this man  
 fyrst vnto our byshop/ for this yere  
 The whiche is a noble clerke/ named Anne  
 Examine him he shall of his doctryne and lere  
 And what he hath preched/ vnto the people here  
 Bringynge them in erroure/ ferre out of the way  
 By heresy and wyitchcrafte/ eft soone it shall apere  
 And maugre his heed he shall say yee or nay





yonge man clothed with a sydone on his  
 naked skynne folowed our lord and the  
 ielwes wolde haue hold him / but he cast  
 fro him his mantell and fledde all naked  
 and Symon Peter and þ other discyples  
 folowed a long behynde / to the court of the prince of  
 prestes. for he was knowen of the bysshoppe / and  
 entred with Iesus into the bysshopes court. Peter  
 was without at the gate / and þ other discyples whi-  
 che was knowen of the bysshop yssued and caused  
 the porter to let him in. And whan the porter sawe  
 him he behelde him and sayd vnto Peter. Art not þ  
 one of this mannes discyples? and he sayd vnto the  
 woman I knowe him neuer ne I wote not what þ  
 sayest. The seruautes were a colde and stode by the  
 fyre to warme them / and Peter stode with them &  
 warmed him to se thende.

### Expoficion.



What shold I say of this that saynt Peter  
 whiche is the heed and foundacyon of  
 all holy chyrche chosen of god. Whiche  
 thought him selfe all ferme and stablyf-  
 shed in the faythe and loue of his mayster / sholde  
 thus forsake his lord / for the worde of a symple  
 mayden. What ought thanne to be oure trust? and  
 what sholde be iuge of any creature in this mortal  
 lyfe. O incorporel highnesse of the iugement of god /  
 whiche so enserchest and knowest the debes of man  
 Thou man whiche after thy semblaunt as now

*Deus*



louest god and honourrest in so moche that in thy con-  
science thou woldest not for all the worlde commit  
one deadly synne/ and thou arte in thy mynde deuoy-  
de of vyce/ gyue audyence to the counsell of the apo-  
stel. Exalte not thy selfe folysshly & baynly/ but sub-  
myt thy selfe & drede and fere/ for þu wotest full lytell  
how thou arte accept of the hye iuge and of his god-  
ly prouysson/ though thou esteeme thy selfe in thyne  
owne conscience to be of partyte luyngs/ at þe lest  
thou knowest not in what case thou shalt be in oꝝ to-  
morrowe. Regarde saynt Peter whiche thought him-  
selfe moost constaunt in charyte to his mayster/ yea  
in shorte time after he denyed him/ and on the other  
part he that had sene the thefe whiche was neuer  
in company ne conuersaunt with Iesus and was a-  
theft proued and condempned to the dethe/ wolde ly-  
tell haue iuged þe he shold haue had esperance of his  
saluacyon. He wolde parauenture haue confessed hym  
to be seruant vnto Iesus/ where saynt Peter deny-  
ed him. wherfore me semeth that there is nothyng  
more sure ne better than to abyde alway in humyly-  
te/ vnder drede and feare to abyde the mercy of god.  
And ferthermore this is an enformacion vnto them  
that to hastily without aduysse oꝝ counsell enterpryse  
to do good werkes/ be it of religyon oꝝ any other say-  
ng in theyr hertes. I wyl do this oꝝ I wyl do that  
and that they had leuer suffre great martyrdome ra-  
ther than they wolde commit one deadly synne/ in-  
gyng all other and haupng them in indignacion  
whan they se them baynqueshed of any tempta-  
cyon/ for so moche as they thynke that they wolde for

Passyon.

6.1.

nothinge do so. and yet they be ouerthowen wth a  
lytell wynde of vayne glozy more greuously foryue  
than they whiche they condempne for they open syn  
nes / they wot full lytell what hangeth ouer they  
heedes. I say not yet that a man shall receyue such  
temptacions / but that our hope and trust of bycto  
ry come of god and not of our force / or of the vertues  
p we haue purchased of good wyll / or of our owne  
witte or counsell. Howbeit one ought at all tymes to  
doo his deuoyze / and than god whiche suffreth no  
man to be tempted farther than he may resyst / wyl  
ayde and socoure hym.

### **Howe Anne examyned our lord.**

**F**rom Anne vnto Caphas / our lord is sent  
Acyng him lyke a traytour / they shouted & cryed  
Sapenge vnto Caphas / to the we do present  
Jesus of Nazareth / that so gretely is magnified  
Is this he sayd Caphas / of whō we be certified  
By whose enchaūmetes grete myschefe doth ensue  
Weter herynge this our lord thre tymes denyed  
Within the bysshoppes house. and thā p cocke crew.

### **The fyrst parte of the text.**

*Howe Anne*





**T**he byllhoppe than demaunded of our  
 lorde of his discyple and of his doctry  
 ne. Jesus answered I haue openly spo  
 ken vnto the worlde and taught in the sy  
 nagoga temple where all men haue ben assembled  
 & in hydde places I haue said nothyng. Why doost thou  
 than demaunde of me: aske them whiche haue he  
 re heard I haue sayd. And whan he had answered  
 on this maner / one of the seruauntes standynge by  
 gaue our lorde a buffet / payenge / answerest thou so

unto the bysshop. Iesus answered. yf I haue sayd  
euyll bring to penesse of þe euyll and yf I haue sayd  
well why detest thou me? Then Annas sente him  
bounde vnto Cayphas the bysshope. And Symon  
Peter was without in the court where he warmed  
him and agayne another mayd sawe him & sayd to  
them þe stode about of a trowche this man here was  
with Iesus of Nazareth. And than they aprouched  
and sayd vnto Peter / truly thou arte one that be-  
longeth vnto this man thy owne wordes be low; ay the  
and agayne he sware by othes that he neuer knewe  
that man. and shortly after within the space of half  
an hour one of the bysshoppes seruantes / kynsmen  
vnto him that Peter had cutte of his eare sayd / truly  
this man was with him for he is of Galyle. hyde  
I not se the with him in the garden? Thā saynt Pe-  
ter began to curse and to swere sayenge / I knowe  
never in my lyfe the man that thou spekest of. and e-  
uyn incontynent the cocke crewe / than our lord to-  
ned him and behelde saynt Peter / whiche than re-  
membred the wordes that our lord had sayd vnto  
hym. Whiche was that he sholde denye hym thre ty-  
mes or the cocke crewe / than Peter wente out and  
wepte right bytterly.

### Exposition.



Droun people ye haue herde the presen-  
cyon of Iudee Iesus to Annas / the whi-  
che was sergraunt of Cayphas. & these  
twayne held the bysshoplike one after a-  
nother by pyetes / for gyften contrary vnto





and often denyed Iesu Christ/ he ought not to reffe  
 there but to consyder his sorowe and repentaunce.  
 the cocke crowe and Iesus behelde saynt Peter and  
 he wente forth wepyng ryght bytterly/ and putte  
 hymselfe in a caue in the grounde/ and durst not be  
 sene amongst the other apostles/ nor yet of Iesus.  
 Wherfore for our enforzacion bothe the cocke crowe  
 so often as we here the worde of god/ but nothyng  
 auayleth the cockes crowyng yf Iesus behelde  
 him not. His beholdyng is the holy and vertuous  
 inspyracion within the hert of man/ the which mo-  
 ueth him to contrycion and repentaunce/ the outwar-  
 de beholdyng of Iesus had not suffysed yf he had  
 not also wrought within whiche appereth well by  
 Judas whom our lord behelde/ ye and kyssed. but  
 it nothyng auayled the true repentaunce after this  
 beholdyng departeth out of all occasion of synne/ y  
 which they do not that cōtynually perseuer in their  
 malice/ that is to say in all thynges defended of ho-  
 ly chyrche/ and by so moche as the synne is greuous  
 so moche oughte the sorowe to be the more greater  
 to the ensample of saynt Peter/ whiche durynge his  
 lyfe neuer after herde the cocke but he wepte with  
 his bodely eyes. And yf thou canest not wepe with  
 bodily eyes: wepe at the leest in hert repentyng the  
 inwardely. Another cause why y our lord suffred  
 saynt Peter to deny him/ was bycause that he shol-  
 de haue in hymselfe partyte humylyte. For syth he  
 had chosen him to be the foundacyon of his chyrche  
 he wolde that there sholde be in him partyte humy-  
 lyte. The thyrde cause was to the ende that he shol-

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 of the Countess of  
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de haue compaffyon of his subgettes/and benygne  
ly to pardone theym theyr trespaffes. for he that iu-  
geth and hath not erred in his lyfe/is often tymes  
to cruell in his punysshement. for he wyl say. I cou-  
de neuer haue done so abhomynable a trespas as he  
hath done. But the wretched proude people wyl not  
consyder ne beholde theyr offences ne trespaffes soo  
myserable. Wherfore they shyt from them the gra-  
ce of almyghty god. I saye not but that iustyce and  
correccyon sholde be exercysed. but take herof ensam-  
ple a pubyque synner of tymes past/may by the pre-  
chour of the worde of almyghty god/so that he ha-  
ue for his synnes grete repentaunce. you se saynt Pe-  
ter the whiche somtyme fylshed / and after preched  
and gouerned holy chyrche.

**T**howe in the hous of Cayphas our sauour Jesu  
Christ was accused of many false wytnesses/and  
howe they mocked him and beate him cruelly.

**B**efore Cayphas þ bysshop is our lord standing  
Answeyng to his demaundes full mekely  
Grete multytude of iedows/þpon him wondryng  
Some bete him/some bobbed him & did him iniury  
Some saythe in scoorne/good syr nowe prophesy  
Some hydeth his eyes/some byddeth him a rede  
Amonge vs all/that standeth hereby  
Who strake you last on the hede.

**T**he seventh parte of the text.

**W**han the mornynge came al the princes  
and preeſtes with the auncyentes of þ  
people & doctours aſſembled them to-  
gyder and toke counſell enſerching for  
wytnelle agaynſt Jeſus/ ſo that they  
might delpyer him to his dethe. But they coude fyn-  
de none all though they were thynker come many of  
faſe wytnelles but they were not couenable/ which  
ſayd we haue herde him ſay that he might diſtroy þ  
temple of emanuell/ and after thre dayes to edifye it  
of newe. The cheſe preeſt of the lawe aroſe and ſtoode  
bp in the myddes and examined Jeſus ſayeng/ an-  
ſwerest thou nothyng to the cauſes that theſe wy-  
tnelles allege agayne the/ and Jeſus answered no-  
thyng. Agayne the cheſe preeſt ſaid vnto him. I ad-  
iure the by the lyuely god that thou ſay to vs if thou  
be Chriſt the ſone of god. Jeſus answered thou haſt  
ſayd it/ but if I ſaye it you byleue me not. And yf I  
aſke you ye anſwere me not/ how be it I ſay to you  
that from henceforth ye ſhall ſe the ſone of man ſy-  
tyng on the right parte of the vertue of god/ & com-  
myng in the cloudes of heuē. Than the prince of þ  
preeſtes curte and rent his garment/ ſayeng he is a  
blaſphemer/ what neede we haue any wytnelle: ſe-  
yng he hath blaſphemed of his mowthe/ howe ſe-  
meth it vnto you and they all answered and ſayd he  
is worthy of dethe. And than they dyd ſpytte in his  
face/ and they þ which helde him mocked him and  
ſcozned him/ hydyng his face and bobbinge him on  
the herd/ and the other gaue hym on the face with  
theyr palmes/ ſayenge prophcey now vnto vs cryſt



whiche is he that hath stryken the/ and many other  
inturpes they dyd vnto him.

### **E**xpolicyon.



Deuout people ye wolde sayne knowe  
Where the piteous and dolorous moder  
was endurynge these cruel tourmentes  
and brynghe wyse sentence of her sone.

For as moche as I haue no scripture in  
whiche I may clerely apperceyue how she passed  
this tyme. I shall vse probable coniectures after as  
is in my begynnyng without any presumptiō, but  
onely to moue our hertes to deuocyon. Alas where  
were you moost glorious moder in this anguysshes  
full moornyng/ came not vnto your eares the great  
noyse and bruyt that was through the all towne of  
Hierusalem/ by the occasion of your blessed sones ta-  
kyng. We may wel coniecture that yes. for he was  
known of all men/ and his takynge was spred thro-  
gh the towne/ euery man spake and murmured of  
it/ some had compassyon/ some in demaundyng of  
newes/ and by mockynge and Illusyon sayd/ he is  
now taken. The other sayde he shall now no more  
reprieue vs/ and they the whiche knewe nothyng re-  
quyred what was the mater/ it is the false prophet  
sayde one of them. an other answered it is Iesus of  
Nazareth/ an other sayd he is taken/ an other sayd  
whiche is he. And they the whiche chiefely knewe  
hym loued and honoured hym/ blamed hym/ as it is  
the custome of many one whā a man falleth fro his  
passyon

highe estate in to some aduenture or aduersyte / be it  
right or wroge. By god sayd they we thought so mo  
che. I sayd alwayes sayethe some of them that he  
shold fall in to some myschaunce. truely I had ne  
uer no fantasy in him / no we he is come to that poynt  
e þ he sholde come too. He semeth that I may well  
coniecture þ in so grete a commocyon of a hole cyte  
this thyng coude not longe be kepte from the know  
lege of our blyssed lady / eyther by the voyng of saynt  
Iohn the euangelyste / or by some other of the discy  
ples / or elles by some of the cyte the whiche knewe  
her and loued her well. for there was no good crea  
ture but they preyed her and honoured her / for the  
grete honesty and benygne wyll the whiche shyned  
on her / and in all her demeanoure full of swetenesse  
and worthy grace / and for that paraueture dyuers  
came vnto her one after another / and the laste sayd  
as the fyrst addyng some other thinge to flee abroad  
And you mother moost sorowfull with all pacyence  
and constancy / as it appeyneth to a lady of so highe  
pryce and balure herde what they wolde saye / tofor  
tyng the other whiche were with you / and in espe  
cyall Mary Magdaleyne and other discyples / and  
all though ye had moost neede of reconforte / yet dyde  
you conforte your frendes and louers. Howbeit you  
felte within your herte a right greuous prychunge  
of sorowe / when ye knewe that he was cruelly en  
treated / and saynt Iohn when he sawe and knewe  
that Iesus was ledde from Anne to Cayphas a  
bout mydnight / and that saynt Peter had forsaken  
him / in tyme he fledde after he knewe that Iesus



was in the custody of Cayphas vnto the mornynge  
of the whiche mornynge the text speaketh of as at this  
tyme. And when þe counsell was assembled on you  
in the meane season saynt Iohn retourned to the lo-  
gynge of þe blyssed maryes and remayned to the mor-  
nynge þe clerenesse of þe daye was come a cōpany  
ed with saynt Iohn the euangelyst & the other wo-  
man which folowed your sone fro Galyle. And when  
þe mornynge apered you were with an inestimable  
foure wōdred when ye sawe your blyssed sone boū-  
den before the house of Cayphas / and there behol-  
dyng him ye sawe the false and vnfaithfull iudges  
makinge semblaunt of grete ioye / bycause they had  
in holde & in prison your blyssed sone innocent. & wel  
it apered by theyr chere and countenaunce that they  
enjoyed gretly theyr mysdede. When they were all  
assembled & the bysshop Cayphas was risen / they  
demanded than more dilygently than they were ac-  
customed where þe false prophet was. Cayphas cau-  
sed him to be brought forth: & the sergrauntes & the  
other officers were all redy / for some of the had kept  
him fro mydnight forth / doyng vnto him all ma-  
ner of iniures & villayne reproches / which he endur-  
ed deuoyde of ony cōfort of his louers / which is a  
harde and a pyteous thyng to remembre & cōsyder  
when þe kyng of all kynges is in prison to deliuer  
vs out of prisō and to establishe vs in the frāchysse  
and lybertie that we were create for. And the other  
sergrauntes the whiche were come of late began to  
cry / come forth saye maister come forth þe bysshop  
callech you / your dayes be but shorte. And cryenge  
¶.

horrible they drew him / bounde / and besoyled his  
bylge with spyttyng and ocher vyle thyng / for  
grete outpyte before the sieg of Cayphas the which  
latte as iuge and his counsell about him. But wher  
as they asked tho for wytnesse and could fynde none  
suffycient / they dyde not that for iustyce / but to co-  
uer theyr iniustyce. and Jesus to all those thynges an-  
swered not / tha Cayphas enforced him to haue tou-  
che him gyltie in his owne sayeng / and conuited him  
by the name of god. And Jesus confessed than his  
deite and puyssaunce / the wyng his commynge to  
the laste iugement in honour and myght lyke as he  
was here iudged byllaynously. Whiche whan Cay-  
phas herde made semblaunt of ryght grete doole &  
sorrowe and rent his garmentes / whiche the iewes  
dyd whan they herde ony man blaspheme agaynst  
god / and cryed sayenge he is a blasphemer / and re-  
ported him to the assystence what or howe it semed  
to them and cōdemned him and sayd he was wor-  
thy of deche / and therwith they dyde spytte on him  
and mocked him / cryeng with so hygh a voyce that  
you blessed byrgen & moder moost dolorous myght  
here the greuous strokes that they layde vpon his  
moost blessed body / whiche was to your extreme so-  
rowe and doloure / and to all theym that there were  
acompanyed with you.

How the iewes ledde our lord vnto Pylate lyke  
a myrderer / and howe Judas repentyng hym selfe

the boye



brought vnto the princes of the prestes the money  
 whiche they had gyuen him to betray Iesus.

At þe fyrst hour / our lord to pylate was brought  
 With many acusacions / & false wytnesses & wayne  
 Dyuers wayes & meanes they ymagined & sought  
 To put him vnto dethe / sorowes and payne  
 Some strake him in the necke / some glad & fayne  
 To spytte in his face sayenge this wyetche is he  
 That caused the people / the y<sup>e</sup> tribute to retayne  
 from Cesar the emperour / this we herde and se.



*I beholme in god the father all myghte in  
 of exonerate and crye and in Ie. for cyste*

*at y<sup>e</sup> first hour*

*at y<sup>e</sup> first hour*

*H. III.*

**¶ The eyght parte of the text.**

**A**fter this they ledde Iesus to the pretor-  
ry/that is to say to the court of Pilate/  
or the place of the iudgement. And they  
deliuered him to Poncius pilate þe pro-  
uost/ & they wolde not entre in to þe place  
of iudgement/lest they sholde haue ben condemned  
and iudged vnworthy to eate the pasque. Than Ju-  
das whiche had betrayed him/seyeng that he was  
iudged to dye/he was moued with penaunce and  
brought agayne the .xxx. pengs of syluer vnto þe prin-  
ces of the prestes and auncyentes of the people/say-  
enge I haue spynned in that/that I haue betrayed  
the blode of a right wyse man. And they sayd what  
is that to vs how it be with the yll or wele/and af-  
ter that he had throwen the money in to the temple  
he went and hynge him selfe/and the prest Corba-  
pam toke the money sayenge/it is not lausfull for vs  
to put this in to the tronke of the temple/for as mo-  
che as it is the price of blode/& after whan they had  
taken counsell/they dyde determyne amonge them  
to bye the felde of Apoter to make a sepulture for pyl-  
grymes/and for that cause it was named the felde  
of Achypdemahe/that is to say the felde of blode and  
it is so called vnto this day. And so is the prophecy  
of Iheremy fulfilled.

**¶ Exposition.**



**D**o deliuered is into Pylate oure sa-  
uour Jesu Christ to be iuged to deeth/  
Whome his moost dolorous mother so-  
loved in full great anguysshe and so-  
rowfull heuy nesse. ye and also so great  
that it is not possyble for to be expressed nor shewed  
Wherof truly no meruayle though Judas the whi-  
che hadde so harde an herte/ye and rather more her-  
der than we haue tofore expressed. Whanne that he  
apperceyued that his mayster so benygne was de-  
liuered to be putte to the dethe by his treason / and  
Whan that he dyde beholde the meruaylous and ex-  
treme sorowe of you moost blyssed lady / the whiche  
so moche had honoured him: toke in his hert so gret  
sorowe and pensyuenesse and indygnacyon agaynst  
hym selfe for his trespassse / that he hanged hymselfe  
for he thoughte hymselfe vndoorthy that euer the  
grounde shold bere him / or that euer he shold haue  
hadde pardon. But certaynely Judas thou sholdest  
not so haue speyred of the infynyte mercy of god /  
the whiche shold haue receyued the / yf thou wol-  
dest haue made hole and suffycent penaunce / as þe  
dydest accomplishe many poyntes of it. for fyrste  
thou dydest repent the confessynge the of thy synne /  
and also it was manyfest / and also thou dydest resto-  
re agayne that the whiche thou haddest euill got-  
ten / but than thou dydest tary that thou haddest not  
hope of the infinite mercy of almighty god. And me-  
femeth that his dispayryng came chesely to him by  
the rude answere of the iewes / þe whiche said to hy  
cruelly Whan he knowleged hymselfe to do a myste.

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What is þ to vs? It behoued the to haue looked well  
before what þ sholdest haue done. We care not what  
becometh of the. To the whiche thyng confessor  
and men of holy chyrche ought to take ensample /  
they be not to cruel in wordes vnto the whiche they  
confesse / or at the leest that they let them not depart  
without some good conforte & esperance. But some  
be contrary vnto Judas / for they haue good hope of  
the mercy of god / but it is wout repentance or con-  
fession had / or restitution made / wherein they tres-  
pas more greuously than Judas / of the whiche yf  
they amende not they shal depart w h þ. Let vs consi-  
der a lytell the fayned conscience of þ ielwes which  
wolde not entre into the court of pylate because he  
was a pagane / leest þ they sholde haue ben thought  
vn worthy to eate theyr pasques / of the whiche con-  
dytion dyueres be of now a dayes the whiche haue  
no conscience to see a man by sclaudre and backby-  
tyng where they wyll shewe them self to haue con-  
science of a small thyng. But let vs beholde how þ  
ielwes haue acōplyshed holy scripture whiche they  
knowe not of / by reason wherof our sayth is more  
stablyshed and many of them ar conuerted to our re-  
ligion of chrystendome. The cursed haue fulfilled þ  
ordynance of our lord of the whiche they haue not  
known / as it apereth by Cayphas whiche sayd it  
was necessary that one mā sholde dye / and not that  
all people sholde peryshe whiche he sayd as proph-  
cy. Howbeit he knewe it not as often tymes the ho-  
ly goost spebeth in the mouth of synners / namely  
whan they be ordyned in some dignyte.



**C** Now Pilate examined Iesu Christ and he founde  
de no cause in him wherby he had deserved dethe/  
and to be rydde of him he sent him to Herode.

**C** What accusacyons sayd Pilate do ye bringe  
agayne this man/ causes can I none fynde  
Syr sayd they/ he nameth him of iewes to be kyng  
He tourneth the lay people/ ignorant and blynde  
By workynge of myracles/ aboue nature & kynde  
Wolde ye sayd Pilate your kyng sholde be slayne  
ye my lord sayd they/ that is our mynde  
Than after your lawes/ iuge him to dethe & payne.

**C** Syr they sayd for vs/ to kyll any man  
Refull is not/ nor iuge him to dye  
for yf we dyde/ regular were we than  
All be it in him/ we fynde causes why  
Of Galyle he is/ he can not this deny  
He nameth him selfe Christ/ wytnesse ther be a score  
Demaunde them yf yelyst/ they stande herby  
Water here is suffycient/ what wolde ye any more

**C** The. ix. parte of the text.

**I** Then Pilate pssued forth and demaunded  
what accusacyons bringe you agaynst  
this man/ they answered and sayd yf he  
were not an euyl doer we hade not deli-  
uered him to you. we haue founde him to  
rynge the people/ and he hath defended y any trua-  
ges shold be gree to Cesar. for somoch as he is christ



and kynge. Than Pilate  
said take you him and af-  
ter your lawes iuge ye hi  
And the iewes answered  
we haue no lycence to kyll  
no man / so that the worde  
of god myght be fulfilled  
wherin he shewed what  
dethe he sholde endure.  
Pilate than entred in to  
the pretozy & called Jesus  
sayenge vnto him / thou  
arte kynge of Iewes. And Jesus answered sayest  
thou this of thy selfe or haue other sayd so to the of  
me. Than sayde Pilate / and I am not a iewe / thy  
people and thy bysshoppes haue gyuen the to me.  
What hast thou done. Jesus answered / my realme  
is not of this worlde. yf my kyngdome were of this  
worlde my seruauntes wolde stryfe for me / that I  
sholdenot be gyuen vnto the iewes / but my kyng-  
dome is not in this worlde. Pilate sayd to him thou  
arte a kyng. Than Jesus answered / thou sayest it /  
for a kyng am I. And I am come in to this worlde  
for to gyue wytness of trouth / for euery man that is  
of trouth heareth my voyce. Pilate sayde vnto him  
what is trouth: and whan he had sayd so he yssued  
forth and sayd to the iewes & princes of the preestes  
and the company that there was assembled. I can  
fynde no cause in this man. And than they cryed say-  
enge / he hath distroubled the people by all Iury be-  
gyngynge from Galyle hyther than Pilate herpyng



them namynge Galyle demaunded him yf he were  
of Galyle. And when he knewe that he was vnder  
the puyssaunce of Herode he sente Jesus to him/  
Whiche at that tyme dyd abyde in Hierusalem.

### **E**xposition.

**W**hen goeth our sauyoure Jesus frome  
Pylate to Herode/ for Pylate thoughte  
by this meanes that he sholde haue be  
deluyered of the iewes/ and of theyr re-  
quest without cōdempnynge of any in-  
nocent. For the iewes wolde one sholde haue gyuen  
credence vnto theyr wordes/ sayeng yf he were not  
an euyll lyuer we hadde neuer brought him hyder  
to the/ Whiche was a great outrage and shame vn-  
to the/ for Hierusalem was greatly replenysshed w  
strangers bycause of the solemnyte of Easter/ but  
for all that they had taken counsell that they sholde  
kyl no man/ yet by the ordynance of god theyr cou-  
sell was destroyed / so that the prophecyes myghte  
be fultylled / and also that tyme was moost agreea-  
ble vnto Judas to betray our lord/ for the gospell  
sayeth he sought for to haue a conuenient tyme for  
to betray his mayster Jesus. This was the fourth  
tyme that our sauyour Jesus was ledde. The fyrst  
tyme he was brought before Anne. y seconde to Cay-  
phas. The thyrde to Pylate/ and y fourth to Herode  
Let vs also consider y maner of Pylate y asked what

*Wolke for wylde tene ewes for tynlow*

*Exposition of the  
Gospel of  
Matthew*  
**W**as the trouthe / but he tarped not the answer. to  
whom many assemble which wolde obteyne scyence  
of deuocyon / but they wyl not contynue which is  
the cause that deuocyon is so abated for defaute of p  
seueraunce. We may also consyder the hatreded that  
the iewes had to our lord / for all though that they  
desyre was to be deliuered out of the cruages of the  
romayns / bycause wherof they were afterwarde de  
stroyed. yet they dyde falsely accuse Jesu Christ / say  
enge þ he defended to pay cruages. and that he pre  
ched heresy bycause þylate sholde condempne him /  
They answered also that they had no power to put  
no man to dethe which they sayd / for it was they  
lawe to stonell all blasphemers to dethe lyke as they  
dyd saynt Stephyn / but the ordynance of god was  
that Jesus Christ sholde suffre another dethe / whi  
che was vpon the crosse

**T**hen kynge Herode whan he sawe oure lord an  
swered him not / he sent him to þylate clothed in  
a whyte garment in token of mockery

**P**ylate herynge our lord to be of Galyle  
strenght unto Herode / he him sent  
The which at that tyme / was in the cyte  
with whose compnye / he was right well content  
whiche he despyed / to se that innocent  
to work some wonders / in his presence and syghs  
But our lord stode muet / wherfore Herode went  
to se he had ben clothed him all in white.



**C** The tenth part of the text.



**H**erode when he se  
Jesus he had re-  
gret great for  
of longe tyme he had de-  
sired to se him / for so mo-  
che as he herde so many  
chynge of him / and he  
trasted to haue had some  
thing done before him /  
and he asked him many  
thynges / but Jesu answe-  
red not / and the princes  
of the lawe & the sages were there whiche constantly  
acused hy to Herode / and Herode scorned him and all  
his company / & in token of mockery he commaunded  
þ he sholde be clothed in a whyte garment / & Herode  
sent him agayne to Plate the same day. for before  
that daye Plate and Herode were enemyes.

**C** Exposition.



**D**euous people this goyng of Jesus to He-  
rode was right harde and shawfull but  
his retournyng agayn was moch more  
paynfull / for þ princes of preestes ferid  
leest that Jesus shold escape them. But  
when Herod mocked him on this maner they were  
than more bolde to do him all the dyspyte they coude  
ymagyn / but Herode propheryed moche better than

he knewe of / so that he clothed our lord in a whyte  
garment whiche signified his innocēcy that wolde  
not open his mowthe to answer. Which whan our  
blyssed lady behelde she remembred his purenesse &  
innocēcy. Wher as the ierows made of it but scoz-  
nes as dayly holy religious men be take vsyng a  
straunge garment not vled of the woelde / for some  
holy consyderacyon which often tymes cursed men  
hath in derpyson. And the folysse curiosite of Herod  
was brought to nought / for he desyred to here oure  
sauour not for the frute of good doctryne / but he de-  
manded some marueyls to be done for his dyspore  
but Iesus answered nothyng / wherby we may ha-  
ue ensample that to preche and enforme the people  
for yf we preche to please the people we shall displea-  
se god. But let vs consyder how two wolues were  
atorded to take a shepe. Pylate & Herode were befo-  
re enemies. bycause Pylate had put to dethe some of  
Galyle subgettes vnto Herode. Whiche dyde sacrify-  
fyce. and he mengled theyr blode with the sacrificy.  
But on this daye was the peace made byt wene the  
wherby was shewed that Christ was come to ap-  
pease & to accorde all the woelde / but not to chynent  
that Pylate and Herode sholde be accorded. Suche  
acordement is now a dayes amonge grete men / the  
whiche agre to pyl & robbe the poore people in na-  
centes. Whiche dare not reuenge them.

¶ How Pylat thinking to haue moderat & dyspyte  
that the ierows had to our lord / caused him to be  
bete with roddes and scourges right cruelly.

in 6. iiii. v. 2. iii. 9. iiii. iiii.



Pilate seynge our lord clothed all in whyte  
 Went to him agayne / by Herode the kynge  
 Perceyued well / there was no cause of right  
 To put him into dethe by no maner of thinge  
 But onely that the iewes / him dyde so malygne  
 That bye he sholde / he sawe no other bote  
 Our lord sore beaten / forthe he caused to bringe  
 With scourges and roddes / from y<sup>e</sup> heed to the fote.



The xi. parte of the text.

**A**fter that Pilate had called the prince of  
the priesles and the seruantes he yssued  
forth to them and sayde ye haue offered  
here this man and name him to be a per  
uerter of the people. And here I haue  
examyned him before you and noether I ne Herode  
haue founde him gylty in those thynges y<sup>e</sup> ye accuse  
him of/for he hath sent him to me agayne/ and I se  
no token wherby he wolde that he sholde dye. Well  
I shall tell you/ it is your custome that I sholde de  
lyuer one to you beyng a prisoner at your Castele/  
Wyll you than that I deliuer Barabas or Jesus:  
whiche is called Christ. for he knewe that by enuy  
they had deliuered to the princes of y<sup>e</sup> priesles/ and  
the auncyentes of the people perswaded the to aske  
Barabas The prouost spake vnto them agayne and  
asked whiche of y<sup>e</sup> two they wolde haue/ and they  
sayd Barabas/ for Barabas was he the whiche for  
man slaughter was putte in prison. Pilate than as  
ked what shall I do with Jesus/ and they sayd all  
let him be crucifyed/ than Pilate thynkyng to haue  
appayled them/ caused Jesus to be bete so horrybly  
that from his heed to his fete there was on him no  
place hole. Than the seruantes of the prouostes to  
ke Jesus and despoiled him of his garmentes/ and  
clothed him with a cote of purple and wrapped him  
in a redb mantell/ and folded a crowne of thornes  
sharpe and prickynge whiche they put on his heed  
and put in his ryght hande a rebe/ & than knelyng

This is the same  
 as in the  
 22nd chapter of  
 the Gospel of  
 Matthew



they mocked him sayenge/god the saule kyng of ier-  
wes and spyteynge in his bluffed bysage/they gaue  
him harde buffettes/whiche he patiently endured.

**H**ow after our lord was beten pylate brought  
him out and shewed him to the ierwes/thynkyng  
that they wolde haue had pyte and aquyted him.

**E**cce homo/sayd pylate to the ierwes than  
One more rusfully arayde/dyd ye neuer se  
Wretche in this worlde/ne yet no spynge man  
Beholde his body/if any hole place there be  
So beate/so yll entreate/was neuer man but he  
So knocked/so mocked/With many great scornes  
Of the false ierwes/knelynge on theyr kne  
Said all hayle our kyng/a crowned him wth thornes

**T**he .xij. parte of the text.



**W**hen these thyn-  
ges were acom-  
plyshed pylate  
beholdynge the  
pyteous estate the whiche  
Jesus was in/and how he  
was clothed. He yssued out  
of the pretoze and ledde hys  
before the syght of the Je-  
wes/sayenge **E**cce homo  
beholde the manne howe I

haue punished hym. And thanne the pryncce of the  
Passyon.

**I. i.**

p̄eestes and all the company cryed away With him  
away With him / crucifye him / Pylate said to them  
take you him and crucifye him / for I fynde no cause  
in him wherby he sholde be worthy of deth. The ie-  
wes answered We haue a lawe and after our lawe  
he shal dye / for he maketh him s̄sone of god. Pylate  
than heryng that worde doubted more than before  
& entred in to the p̄etory With Jesus & sayd to him.  
fro Whens art thou / and Jesus made to him no an-  
swere. And Pylate sayd to him thou spekest not to  
me knowest thou not that it lyeth in my p̄uissauce  
to crucifye the or to let the escape / and so Jesus an-  
swered thou sholdest agayne me haue no p̄uissauce  
yf it were not gyuen to the from aboue / wherfore he  
that hath deliuered me to the hath cōmyt a great  
synne / and fro thenforth Pylate was aboute to de-  
liuer him. But the iewes cryed sayenge yf thou ac-  
quite him thou art not Cēsars frende / for who so ma-  
keth him kyng repugneth vnto Cesar. Pylate whā  
he herde these wordes he brought forth Jesus and  
satte on iugement in the place whiche is called Ly-  
costratos / in hebrue Gabatha. And it was the eyn  
of theyr sabot day of Easter / about s̄ first hour. And  
he sayd to the iewes / se here your kyng. And they  
cryed away With him / crucifye him. Pylate sayde  
Wyll ye s̄ your kyng be crucifyed / s̄ bysshopes an-  
swered We haue no kyng but Cesar / & the auncyen-  
tes & seignours reproched him many wayes but Je-  
su answered not. Thā Pylate said heryst s̄ not how  
many wytnesses they haue agayne s̄ & s̄ answered  
not to one worde / in so moch s̄ he had great maruel.



## Expolytion.

**W**hat offre made Pylate for to giue eyther  
Jesus or Barabas. O you moost blyss-  
sed lady what myght you saye whan ye  
here your blyssed sone compared vnto a  
thefe and murtherer. Sayde you not to some of  
the iewes whiche were nere you that they sholde  
for charyte haue compassyon of your pyteous sone  
whiche had done vnto the so great good/as to reyle  
the deede men / and heale them that were seke. His  
lyfe was vnto them moze profytable than the lyfe  
of a murtherer / Certes there was some as Archode-  
mus and other whiche Jesus had healed that wol-  
de full sayne had his deliuerance / but there voyces  
might not be herde for þ company that pursued his  
derthe. Wherfore clerely it may be aperceyued þ vn-  
constant and vnstablyshed fauour of the worlde / for  
it was not longe befoze that they named him kynge  
of Israell sone of Dauid / sayenge blesyd be he that  
cometh in the name of god / and now they cry a way  
w him / crucify him / whiche we may wel take to our  
ensample not to excede in labours to attayne world-  
ly honours syth they be so in constaunt. O creature  
of all this worlde you are he þ whiche somtyme by  
Moses deliuered the iewes fro the harde prison of  
Egypte / and of the cruell tyrannyes of Pharaon.  
And in recompensacion for that great benefyte / you  
crye vnto Pylate to iuge him to deeth. Trewly cer-  
taine doctours say þ whan Pylate presented Jesus  
to þ iewes sayng beholde þ man / he was bene befoze  
H. ii.

as we haue sayd so cruelly that on all his body was  
no place hole / but all disfigured by the woundes or  
by his blode. And also some say that it was shewed  
afterwarde by reuelacyon / our lord Iesu Christ  
had on his body. v. .ccc. lxxv. woundes / & Py-  
late thynkyng to haue appeased the furour of the ie-  
wes presented Iesus vnto them / sayng haue mer-  
cy of this man / consyder he is no beest. And yf so be  
that he haue trespassed agaynst you he is nowe lar-  
gely punysshed. and all be it he sayd before þ he was  
the sone of god / you se well I haue shewed the con-  
trary. And where as he made himselfe kynge / you  
need not to dout syth he is in this estate / for he hath  
reyned but a whyle / and I haue well punysshed  
him. O Pylate thou knewest full lytell the malyci-  
ous and cruell herte of the iewes / thou wentst to a-  
peyle them and thou doost more enflame them with  
cruelnesse whā they se the blode of theyr enemy / as  
the wyld beest is more eyger whan he beholdeth  
the blode of his pray. Wherefore after they sawe thy  
faylte & incōstācy to obserue iustyce / they thought  
well to come shortly to theyr purpose / but truely  
they were gretely blydded whan they sayd they had  
no kynge but Cesar / they ought than to knowe that  
Messias was come. for for Iacob prophced þ þ  
royall s. ge sholde sayle in the lande of Iury / vnto  
the tyme that he were come that was to come whi-  
che was so moche desired of the people. But lette vs  
leauie in this thynge and retourne we our eyes of de-  
uocyon vnto you moost dere mother / consyderynge  
your sorowe whan ye behelde your blyssed sone so



disfigured / certes my tongue can not expresse the  
anguyſhe whiche your moost dolorous hert tasted  
at that tyme.

**How** Pylate herynge they fyerſe & cruel wordes  
of the iewes condemned Jeſus to dethe / and deli-  
uered him to them to be crucifyed.

**Pylate** entendynge / to make our lordes pleaſe  
Imagyned dyuers menes / him to aquyte  
But all in vayne / they malice he coude not ceaſe  
Nat withſtādyng his punyſhement / & ruful ſight  
Lyke dogges enraged / that ferly barke & byte  
Crucifye they cryed / to brynge him to his ende  
Sayeng Ceſar is our kynge / by enheritaunce & right  
If thou ſay other wayes / thou arte not his frende.

**Pylate** the prouoſt / theſe wordes herynge  
Of the falſe iewes / fulfylled they entent  
Dredynge alſo Ceſar / forth with at they byddynge  
Agayne his conſcience / gaue ſentence and iugement  
Upon our lord / that lambe moost innocent  
The iewes alway cryenge / by one aſſent and by the  
Colle Pylate tolle / vnder Ceſar thou art preſident  
He than wyll the his hādes / comyttynge by to be  
¶.iiij.



**W**han Dylate late in iugemēt his wyfe  
 sent unto him sayenge this right wyse  
 man aperceyved not to the nothyng.  
 Certes I haue be grety troubled this  
 nyght by visyon for hym. The prouost  
 than asked them agayne what euer he had done &  
 they cryed with a highe voyce let hy be crucifyed.  
 Dylate thā seyng that his wordes might not pro-  
 fite and that they cryed euer more and more he toke  
 water & washed his handes sayeng I am innocēt



o. right wyse man / ye se him now  
and he is arayd / remembre you well.  
And all that he hath suffered / his blode be reuēged on  
ys and on all his chylde. and thā pylate deliue  
red hym to be beaten / to the extent  
that he myght be crucifyed.

### Excusacion.

**H**is blode was most unhappy ierwes  
was reuenged on you at the destruc-  
cion of Ierusalem and is yet and shall be  
for euer on them that wyll not conuert /  
and with good iustyce / whan you wyl  
fully dyde chuse this vengeance on you. And true-  
ly his blode demaundeth punycion / lyke as þe right  
tuous blode of Abel cryed vengeance agaynst his  
euill broder Cayn / whiche euer sythe hath fallen  
on you. for ye be vagabondes thow the all þe worlde  
& haue no place establisshed to dwell in. But þe  
late what dydest thou: thou hast well begon to  
serche the innocency of Iesu / and thou hast him  
worthy of dethe by Herode & thy owne iugement / als  
so by thy wyse. But þe art so mutable and inconstant /  
that þe sayest that thou art innocent of þe blode of Je-  
sus and wyllhest thy handes. but that not withsta-  
ndyng yet thou deliuerest him in to the hādes of his  
enemyes to suffer dethe. yet þe dydest say it lay in thy  
power to deliuer him or to sle him / þe doest abuse the  
offyce of a iuge. for a iuge shold be ferme & constant.  
And neyther for loue / hatred / dyde / ne for gyfte

erre from the trouthe. The ieiwes haue knowen of our  
uoullly but yet thou arte not creded / and so / ythou  
were soze punysshed after þe resurreccion of our sau-  
our as the hystories shewe. All the whiche before we thy  
informacion and other / the mperours of Rome wolde  
haue nombred Iesus amonge his goodes / but god  
had other wyse disposed. For he wolde not be acoun-  
ted among the company of dethe / but what signy-  
fied the visyon of Dylates wyte by the whiche she  
wolde haue had Iesus deliuered. Trewely the do-  
ctours say that it was by the instygacion of the de-  
uyl / for he apperceyued by many sygnes þe Iesus  
was the prophet promysed by the lawe / and the re-  
demer of the worlde. And for þe he wolde by the mea-  
nes of that woman haue hyndered his dethe. But  
howe the deuyl hath purssauce to shewe suche vi-  
syons and howe a man shall iuge byt wene þe insty-  
gacion of a good angell and of the deuyl I wyll leue  
to speke of at this tyme. Howbeit he aperceyued by  
byuers signes the trouthe of our redempcyon / part  
by the ioye of them whiche were in lyombo & in pur-  
gatory / and for so moche as Iesus spake not bycause  
the prophecyes might be fulfylled. yet his malice  
was suche euer he auysed the ieiwes to pursue his  
deth / and euer he was bely to perceyue yf he might  
haue any thing to saye agayne our lord / in somoche  
that he watched vpon an arme of the crosse tyll that  
his moost blyssed soule was deptyed to se if he myght  
haue any thunge to lay vnto his charge. Some do-  
ctours say that he was so beten before that he was  
iuged to dethe / and some saye that it was after / for



as moche as the romayns haue accustomed to bete the  
that were cōdēpned to dethe. Neuerthelesse it is cer  
taine that he was so p̄tiously beten / & that after  
they clothed him with his owne garmētes. in so mo  
che that whā they dispoyled him it was to him as  
grete a grefe as his betyng. And by that his prec  
ious blode ran from his body agayne / it had suffised  
all be it that lawe of the romayns is fyrst scourgyng  
but the cruell iēwes coude not so be content. but in y  
meane season that his crosse was makynge redy &  
his nayles / the ymagined howe that they might do  
his p̄cious body moost grefe and sorowe. and p̄ci  
pally. xii. notable greuous sorowes and dyspytes.  
Fyrst they vnclothed him and by grete derisyon shew  
wed his naked body to all y peple. Secondly whan  
his garmentes dyde cleue vnto his p̄cious flesshe  
they pulled them away so rudely y his skynne forth  
with dyde blede / and that his body semed newly to  
be scourged agayne. Thyrde y the grete colde was  
right paynfull vnto him. Fourthly he was clothed  
with purple the whiche dyd cleue moze greuously  
than any other thyng wolde haue done / and y they  
dyd by derisyon for as moche as he called hymselfe  
kyng. fyftly they sette vpon his heed a crowne of  
thorne / which as saynt Bernarde reheryeth perced  
his heed and caused the blode greuously to dyscend  
in to his eyes / nose / mouth / and eares. and so vpon  
his sholders. Syxtly by Illusyon they kneled downe  
before him and mocked him / wherfor on good frī  
day in remembraunce of this whan the chyrche pray  
eth for them the p̄est aryseth not / suche honour to  
passyon.

god make all they that by worde prayse hym and in  
debe kepe not his commaundementes/for they: cursed  
dedes they dishonoured hym. The. vii. was whan  
they spytted in his gloriouse face/and dyde vnto him  
all the vylany that they coude ymagen. The. viii.  
was whan they beate him with the reede vpon the  
heed and made the thornes to entre farther. The. ix.  
was whan they renewed his shame and payne / in  
pullynge so greuously his garnēt of purple from  
him. The. x. was whan they pulshed him so rude-  
ly to warde his crosse. The. xi. was whan they ma-  
de him to bere his crosse/of the whiche we shal speke  
more largely hereafter. And let vs take nowre our  
crosse on our sholders and ensue and folowe him out  
of the cyte of this worlde/in lyke wyse as the scriptur  
re sayeth. *Exeam<sup>r</sup> ergo extra castra.* Let vs th<sup>us</sup>ke  
howe we haue here no bydyng in lyke wyse as sa-  
eth the apostell. *Non habemus hic manentem ci-  
uitatem.* And that to bydyge vs to the euerlastyng  
house. Iesus gothe to his better passyon haupnge  
his crosse charged on his sholders. O lord what ini-  
quyte and incomparable cruelte of the iewes / Who  
euer herde of ony man were he neuer so abhomy-  
nablen mysdoer & was constrained to bere his owne  
crosse to his dethe. But it is to accomplyshe the pro-  
phery of Isay/which sayd he sholde bere on his shol-  
ders his tryumphe imperyall. And pardone me hū-  
bly I requyre you albeit I vnworthy wyte of this  
dede/and of the cruelte of the iewes. Now may our  
blessed lady sai adieu vnto her dere sone and take her  
anguysshfull leaue whan she seeth hym go from &



court of Pylate beying an heuy crosse and all diste-  
ned with blode/and the euyl iewes compassed him  
so sore and hasted him towarde his dethe/that some  
strak him with theyr fete and some with theyr kne-  
es. sayng vnto him. forthe afoze. And you right hos-  
ly lady/and your neuwe saynt Iohn coude not ap-  
proche vnto hym for the grete multytude of iewes  
that were about him/and there folowed him grete  
companyes of men and women the whiche wepte  
tenderly for compassyon.

**C**hewe the iewes to do vnto our lord more grete  
and payne charged his crosse on his sholders and  
made hym to bere it vnto the mount of Caluary  
where he was crucified.

**A**t the thyrde hour to put him to more payne  
his purple robe from his backe they tere  
by reason wherof his holy corps was flayne  
he standynge all naked sekyng here and there  
suche symple garmetes/as he was wont to were  
the blode stremynge out of euery sondry wounde  
his owne crosse also they caused him to bere  
to þe mount of caluary his armes behyde hy boude.

**T**hus thowoe out the eyte/our lord they lede  
towards Galgathas/the place of execution

*L.ii.*

Where as many a carkas synkyng lay deed  
 Of theues & murders / haged for theyr trasgressyon  
 The women of Jerusalem / by loue and affeccyon  
 hym folowed wepyng / moued with pyte.  
 Our lord thā tourned / remēbyng their distruccyon  
 Sayenge wepe for your selues & wepe not for me.



**The xiii. parte of the text.**

**A**nd Jesus thus berynge his crosse vnto  
 the place named Caluery / as they yssu-  
 ed they espyed a man of Cyrene named  
 Symon / sader to Alexander and Rufus  
 Whome they constryned to berye crosse  
 after Jesus / and a grete multitude of men and wo-

*Handwritten marginal note in a cursive script, likely a later addition or correction.*



men folowed hym/the whiche wept and bewayled  
his sorowe. And Jesus turned hym towarde the  
and sayd/doughters of Ierusalem wepe ye not for  
me but wepe for your selfe and your chyl dren. For y  
dayes appoche in the whiche it shalbe sayd blyssed  
be the barayne women/and wombes whiche hane  
not conceyued/and the pappes the whiche euer ga-  
ue mylke. Than shall they say vnto the m<sup>artyrs</sup>  
fall vpon vs/and to y<sup>e</sup> rockes couer vs/a<sup>nd</sup> the o-  
ther wordes lyke/Wyllynge they o<sup>wn</sup>e

### **C**eposycion.

**D**ryght ferefull sentence and right horry-  
ble which soundeth in our eares/let vs  
leauē to be wayle other mennes misery  
as Jesus sayd to the women that folo-  
wed hym/and let vs consyder whyder  
we haue cause to bewayle our owne. sythe iustyce  
hath not spared to condempne hym whiche was so  
right wyse. What shall be done w<sup>th</sup> vs synners y<sup>e</sup> ha-  
ue so sore offended? Let vs therfore wepe for our sel-  
ues/ deuout people let vs wepe for our selues & for  
our chyl dren. But a questyon might be demaunded  
for asmoche as me semeth y<sup>e</sup> our lorde defendeth y<sup>e</sup>  
none sholde wepe for hym/and we exort you after y<sup>e</sup>  
counsell of holy scripturē to haue cōpassyon of it. But  
if we behold the mistery we haue cause to bewayle  
his passyon/ it is certayne y<sup>e</sup> the blyssed sone of god  
toke on him mannes nature/ not for himselfe but to  
redeme vs and to pay our deutor. wherfore all that

L.ii j.

he suffered was for vs and for our kynde/therfore in  
him there is no cause wherfore we ought to wepe/  
but for oure selfe. The cause of his sorowe fallerh on  
vs/and therfore yf we be unkynde and let vs consy-  
der our owne estate whan we be wayle not his pas-  
syon. And moze ouer we shold dyspryse the worthy-  
ness of our soule for the saluacyon and deliuerance  
of the whiche he hath shedde his precyous blode for  
almoche as he had so entyre loue vnto vs/ & bought  
our soules of so gret value. The mercy of almyghty  
god father hath ben suche towarde vs that he hath  
gyuen his propre persone to all the paynes & vilayne  
reproches possyble/ to acquyte vs from the paynes  
of hell whiche we haue deserued. And yet we oft tyme  
abuse that infynite mercy so often as we wyll  
not ioyne our hertes to that bytter passion by sted-  
fast fayth and pacfyte loue/ and make vs parte tas-  
kers of the same/ by reason wherof we paye to god  
our raunsome and trybute: without whiche trybute  
all the paynes that euer were or euer shall be/ or all  
the good dedes that is possyble for vs to do/ can not  
suffyce to our deliuerance oure amendes. Wherfore the  
moost sure counsell is to present vnto god his blisshed  
passyon for our dettes/ & this presentacyon is good  
to be done by repentaunce and penaunce/ hauyng di-  
spleasure for our synne/ which haue deserued so pre-  
cious a raunsome. Thankynge also god of his in-  
comparable mercy syth for vs miserable synners he hath  
deliuered to deathe his onely sone. Moreover I be-  
holde in this text how our sauour Mr Ihesus the oppo-  
nyon of the iewes & distrucyon of Hierusalem/ whi



che was accomplisshed in the xliij. yere after his pas-  
syon / þ which is a sygne of dāpnacion euerlastyng  
And also it was ryght horryble & cruell in so moche  
that a great gentyl woman by þ great fury þ she suf-  
fred for hongre lewe he owne chylde and rostid it  
to eate. There was slayne a. xi. C. thousande / as one  
Joseph<sup>o</sup> wyrteth the which was there. And there  
was taken prisoners. lxxxvii. M. of þ which were  
solde. xxx. for a peny to be slayne / bycause they had  
eaten theyr money. And vnto this day theyr puny-  
cion endureth for they be spercled thoro all þ worl-  
de which god suffreth for a remembraunce of theyr  
trespace / and to be wytnesses of our prophecyes to  
th. cōfusiō of them which be enemyes to our say-  
th And mozeouer bycause þ theyr cōuertying sholde  
be a token of thende of þ worlde. I beholde also how  
Symon of Cyren which was no iewe bare þ crosse  
after our lorde / and it semeth to some after theyr ma-  
ner of spekyng þ our lorde bare the fore parte & Sy-  
mon the hynder parte / which was done bycause þ  
the iewes sawe our lorde bowe for feblenesse / for the  
great payle & weyght of the crosse. for þ crosse was  
so longe that a man coude scarsely reche þ fete of our  
lorde whan he was on it / but let vs consyder whan  
the iewes arested & haled here and there / and coude  
fynde none þ wolde helpe our lorde to bere it. yf our  
blyssed lady offred not her self / or saynt Ioh<sup>n</sup> the euā-  
gelyst which was a very strong yongman / or Ma-  
ry Magdalene þ which for entere loue dyde wepe  
full tenderly to se his bytter angurthe. It myghte  
also fortune þ by the right tender wepynges of our

blyssed lady and of the other holy women that follo-  
wed that the hartes of some of them were mooved  
with compassion and in party abated theyr cruelte  
And in the meane season that they taried for one to  
bere the crosse/our lord beholdinge the women the  
whiche approached nere vnto him sayd vnto the the  
wordes of the text. And as they stode styll and none  
wolde helpe him / bycause they thought it a great  
shame they sawe y<sup>e</sup> pooze Symon of Cyrene a stra-  
nger the whiche passed by that waye/ and they con-  
strayned him to bere it y<sup>e</sup> whiche almyghty god ord-  
eyned for a great mystery/ in token that the pagans  
sholde helpe to bere that crosse after him.

**T**he. xliij. parte of the text.

**T**han caused they two theses/ forth to be sette  
to go with our lord/ to be hanged and wayne  
On every hande of him/ one of them was sette  
And he in the myddes/ ledde byt wene the wayne  
So wepke/ so wery/ y<sup>e</sup> lenger he coude not sustayne  
But do done y<sup>e</sup> heuy crosse/ nedes he must ley there  
One Symon of Cyren/ stranger they dyd constrayne  
After our lord/ that huge tre to bere.

**T**wo felons were ledde with him to be put  
to deathe. And when they were come to y<sup>e</sup>  
place named Galgathas/ whiche is inter-  
prete the place of Caluary/ and that they  
had crucifyed him they gaue him syn-  
eygre myte w<sup>th</sup> myte and gall to drynke. And when





he had tasted it he wolde  
not drinke. The first wor-  
de that our lord sayde on  
the crosse was this. fader  
pardon theym they wote  
not what they do.

### Expolycion.



Ere beganne our  
lord to preche to  
shew in dede and  
worde in the cha-

pze of the crosse a doctryne of ryght hys perfectyon  
in the whiche he hath shewed in dede that he hade  
sayde before with his mouth / for he sayde lerne  
of me. for I am debonayze and humble of hert whi-  
che truly now is shewed. For who can be more  
debonayze and humble than to pray for his mortall  
enemye / and for them that are puttyng him to deth  
fader sayde he pardon them for they wot not what  
they do / alas moost souerayne saupour they ledde  
you in the company of theues vnto the stynkyng  
place of Caluery whiche stanke by corrupcyon of  
bodies of them that were put to execucyon / and on  
the grounde were sparclled heedes and bones of me.  
And yet to do you payne in allwayes possyble whā  
your smellynge was auoyed with the stynke they  
offred you byneygre myrte with gall to annoy your  
taste / & thā agayne they dyspoyled you before a grette  
multytude of people in that colde place / & thā they  
ge you to þe ground cruelly they stretched your blys-  
sallion.

sed arme and perced it with a nayle into an arme of  
the crosse in so moche þ your senelles retraped for  
anguyllhe of your dolour / and in stretchyng for the  
the other arme they nayled that also with a great  
and boyssous nayle of yron / and your fete into the  
fote of the crosse. But bycause you were not agrea-  
ble to they; wyll they dyde and stretched your pre-  
cious body in that maner þ all your ioyntes were  
dysceuered / and all your senelles stretched. In so  
moche that one myght haue nombred all the bones  
of your blyssed body after þ prophete of Dauid. yet  
not withstanding of your infinite metcy set at no-  
ught all these cruell tourmentes whiche were gret-  
ter than I can expresse / and dyde for gete to praye  
for them sayeng. fader pardon them they wote not  
what they do / not the moost symple but þ moost cru-  
ell / and they that moost agreued you. How beit ye  
prayed for them that wolde conuert and remembre  
they; mysdedes as it apereth afterwarde / where  
as by the prechyng of saynt Peter there was couer-  
ted of them. iiii. M. in one day / and fyue thousande a  
nother day. Alas now we hangerth out (wete sauour  
all naked on the crosse / beryng all the payse of his  
blyssed body on his fete / and his armes almost bro-  
ken / and for feblenelle wyll not where to arest him.  
yet hade he not forgotten of his goodnesse and chary-  
te that he had towarde them but sayd fader pardon  
them / in the whiche truly thou hast shewed an in-  
credyble pytie and mercy. And for that thy mother  
hath attayned the name of moder / and of pyte and  
mercy. for asmoche as þ art the tressour of mercy. where

For nothing is so ble to stande in thy sight



for we may well haue hope and trust in you if that  
we pray by humylyte for mercy and grace. We shall  
that optayne sythe þ you haue vouchsafed to pray  
for them that pursued you. This sentence is suche þ  
by the occasyon of it we haue example of humylyte  
& benignyte: which if we haue in vs we shalbe part  
takers of the intercession of all the holy cōpany of he  
uen which pray for vs. But the excuse that almighty  
god made for the iewes can not helpe many of vs  
which wyllingly & of an obstinate purpose wyl syn  
& offende god which be to be reputed moze enuious  
thā some of þ iewes þ crucified him for they beleued  
not. We haue cōfessed þ profession of cristedome whi  
che now many do & sythe moze cruelly agaynst god.

**A**t the sixt hour the iewes our lord vnbounde  
shamfully before al people/ dispoyled him of newe  
he beyng there all naked/ they cast him to þ grounde  
some stretched/ some reched/ & out hys armes drew  
so hardly/ so straitly/ þ leuered was euery sene  
there was no bote/ hand & fote/ they nayled to þ tre  
to þ fad of heuē at þ steuen he prayed for euery iew  
my foes forgiue lytel is ther helpe to the for charite  
Upon the crosse/ displayed in this wyse before the al  
thursy our lord became/ by letyng of his blode  
scitio a loude he spake/ than byneygte myght w gall  
they offered him to drinke/ so hangynge on the rode  
he tasted it anone/ and howe it was not good  
Drinke of it he wolde not/ but wried asyde his heed  
than spyt they in his face as people madde & wood  
his bones ye might haue nobred/ after he was deed

John Foyat Chyrcman  
Say to wold  
William

**W**hen that after the cruell ierwes had crucyfyed  
our lord they deuyned his garmentes & drew  
lottes for them.

**T**he foure knyghtes beyng present there  
Went them agreed / for to drawe a lotte  
And to depart our lordes weryng gere  
But hole to kepe his seamelesse cyssued cote  
And whider of them by chaunce or by fortune goth  
Hole sholde take it and nothyng therof deuynde  
ouer our lordes heed pylate this tytle wrote.  
This is the kyng of ierwes god byde so prouyde

**D**ylmas and Sylmas / hanged were also  
The one on the right hande / the other on the lyft  
for they demerites sufferynge payne and wo  
yet god vnto Dylmas / gaue a specyall grace & gyft  
With herte contryte openly made his thyft  
Sayenge god almyghty haue mynde on me  
Moost mylerable wretche and greest vnthyft  
Gyng to thy kyngdome take me lord with the.

**The .xv. parte of the text.**

**A**fter they had crucyfyed hym they toke  
his garmentes and deuyned the .iiii.  
partes vnto every knyght his parte / &  
of þe cote whiche had no seames cyssued  
on þe outsyde they sayd among the let us  
not raffe it but let vs drawe lottes whole it shall be.  
So that holy scrypure myght be fulfylled whiche



sayeth / thy haue parted a sonder my garmentes &  
on my cote they haue thowen lottes / for it is cer-  
tayne that the knyghtes were there and so spytyng  
behelde hym / and Pylate wrote the tytle of his cau-  
se and put it on the crosse aboue his heed and it was  
writen. This is Iesus of Nazareth kyng of iewes  
Whiche tytle many iewes rebde / for it was nere to  
the cyte. and it was wryten in hebreue / greke / and la-  
tyn. and the bysshoppes of the iewes sayd vnto Pyl-  
late. Write not kyng of iewes / but that he sayde he  
was kyng of iewes / and Pylate answered that þ  
Whiche I haue wryten I haue writen. Than they  
crucifyed two theues wherof one of them was hā-  
ged on the right hande / and an other on his lyft hāde  
and Iesus in the myddes. and than was acomplys-  
hed the scrypture sayeng. Et cum iniquis reputas-  
tus es. and they þ passed by reproched and blasphem-  
ed hym and noddynge theyr heedes on him sayd.  
ha here is he that wolde distroy the temple of god /  
and in thre dayes wolde buyld it agayne. yf thou be  
the sone of god saue thy selfe and dyscende from the  
crosse. And in lyke wyse the princes and preestes of þ  
lawe and the auncyentes sayd he hath saued other  
men / but he can not saue himselfe. and yf he be kyn-  
ge of Israell / let him dyscende now from the crosse  
that we may se hym / than wyll we beleue in hym.  
yf he trust in god let god deliuer hym / for he calleth  
him selfe the sone of god. and in lyke wyse one of the  
theues þ hynge by hym blasphemed hym sayenge  
if thou be Christ saue thy selfe and vs too / and the  
other blamed him sayenge. I knowest not thou þ we

receyue woorthely this punysshment that we haue  
and this man hath nothyng deserued his dethe. and  
he sayd to Iesus. I pray haue mercy on me when thou  
shalt come to thy kyngdome. And Iesus answered  
without doute I say to the thou shalt be with me  
this day in paradise and this was the seconde wo-  
rde that Iesus spake on the crosse. &c.

### Exposicion.

**W**e haue herde the secōde worde of our  
sauour on the crosse whiche giveth  
a maruelous hope vnto all synners to  
haue pardon and ioye / but woe it for-  
tuned vnto the that grace. seynge our  
lord in equal dampnacion / for the whiche he telles  
scorned the. And yet thou dydest confesse his dignite  
and his kyngdome / fro when came vnto the that  
grace or wysdome that thou shouldest so resonably  
repreue thy companyon. wherby we maye take ex-  
ample that none sholde moche other / seynge that we  
be all equally in this vale of misery subget vnto the  
thraldome of synne. wherfore we sholde not mocke  
one another / who had thought þe saynt Peter sholde  
haue denyed his lord & mayster. and þe these sholde  
haue confessed almighty god & come to paradise soner  
than our blyssed lady. wherfore there is nothyng  
more souerayne than to retourne to sweete Iesus by  
humylite and deuout oracions / prayenge þe he wyl  
haue mercy on vs. so that he may say to every one of  
vs thou shalt be with me in paradise. And I praye



Jesus hanged on the crosse/and on his right hande  
was a good man/whiche shold be saued. And on his  
lyft hande he that shold be dampned so shall he come  
agayne to the iudgement. Howbeit his comynge than  
shall be myghty and terryble/which no man hangereth  
as impotent to whom accordyng to the prophety of  
Symeon they do all the contrary to his desertes. Re-  
serued onely þe pylate wrote truely his tytell whi-  
che was. Jesus of Nazareth kynge of iewes/which  
is a sygne of his tryumphall victorie and baner of Je-  
su Christ/and to all christe men whiche bereth it by  
parfyte faythe/it is his defence agaynst the assautes  
of our enemy as hath ben shewed to dyuers in re-  
uelacyon. And also as Dauid prophetyed in many  
psalmes of the vestimentes of Jesus Christ/which  
sholde be thus departed/and his cote played for at þe  
pyl. And where as they sayd to Jesus þe they wolde  
haue had beleued in him if he had dyscended/cer-  
tes they herthes were so harde that I suppose they  
wolde not/for whā he was ryfen they wolde in no  
wyse beleue on him/but to shewe what our blyssed  
lady sayd in this sorowfull tyme of her sonys passy-  
on/saynt Iohn enformeth vs in this text ensuyng.

**¶** The .xvi. parte of the text.



Bydes þe crosse of Jesu Christ was his  
blyssed moder/and þe systers of his blyss-  
ed mother Mary Cleophe and Mary  
Magdalene.

## Exposicion.



Ike Woly we thanke you worthy secretary  
of god blyssed saynt ~~John~~ asmoche as  
you haue shewed vs cyphnges of our blis  
sed lady/ and so: that we may clerely ap  
perceyue that she had sene all that was  
done befoze her blyssed sone. But beholde deuoute  
people the matuaylous cōstancy of our blyssed lady  
his dolorous mother/ so: she ceased not all the day w  
lamentable teares to ensue her sone to his passyon/  
and to all those places that he went and yode/ & her  
bylage was so woth teares distayned that thowoe  
great angurlyshe of her hert that she semed all dysfy  
gured. How be it she shode so that she myght beholde  
all the maner of her sone hangyng on the crosse whi  
che she coude not haue suffred to do if she had not be  
reconforted by the great excellency of vertues whi  
che flourid in her/ by reason wherof her soule endu  
red strongly the assaues of sorowoe whiche surmō  
ted her hert. Natwithstandyng her moderly teares  
dyd in party abate the cruelte of the ierms/ in so mo  
che that some of them refrayned fro they: cruell per  
secucyon/ by the occasyon of her paynfull dole/ and  
in the great angurlysh of her soule this myght be her  
lamentable complayne/ howe wonderfull be youre  
iugement/ O god moost pyssaunt. O very sauoure  
of all the worlde howe incomprehensyble be your o  
peracions whiche here more largely apere than e  
uer they dyde in any other place/ or euer shall do to  
beholde him þ is all pure and innocent as touchyng



his humanyte/ and god as touchinge his diuynyte  
to hange on a crosse with his handes and fete nayled  
vnto it with so rude nayles and shamefull to be acō-  
payned with cheues/ and to be mocked and scorned  
as though he were a misdoer deuoyd of myght whi-  
che had thoroowe his mysdede deserued worse. Alas  
my dere sone said þe glorious birgyn/ what haue ye  
done that I se you in this confusyon? what caused  
you to take the nature of man in your humble hāde  
mayd to susteyne so cruell dethe? Alas haue I nozif-  
shed you so tenderly to dampnacyon/ namcly in the  
floure of your chese youthe and in your parfyte age  
whan I sholde moost haue inioyed your holynesse.  
Who shall nowe confort me? or of who shall I nowe  
haue ayed or socoure / is this the rewarde that you  
iēwes of curtesy yelde vnto my sone for the grete be-  
nefytes þe hath done to you in prechynge the lyfe-  
ly doctryne and healynge your sekemen? ye haue so  
denly chaunged the grete honour that ye made vnto  
him on þe sonday last past in to right cruel dyspyte  
How might I than enioye to tary amonge you / or  
to beholde your bysages disteyned with rightuous  
blode/ suffre me not dere sone to lyue after your right  
it is that I be not disceuered fro you by dethe / syth  
we haue lyued here togyder/ deliuer me from these  
euyl and cruell iēwes whiche thus hath put you to  
dethe. forgete ye a lytell yf it be possyble your sorowes  
and attende vnto my prayer and request/ here  
your pyteous moder dysconforted/ graunt vnto me  
my petycion that ye haue graunted vnto the thefe  
that hangeth on your ryght hande. Say þe I shall  
Passyon.

R.I.

this day be with you in paradysse / graunt me dere  
sone and it shall suffice me. Ah souerayne lord and  
fountayne of mercy / shall you deny my humble re-  
quest to me / when ye haue graunted it to one þ which  
chenothinge aperteyneth to you by lygnage. What  
offyce or forsayt haue I done or wherein haue I you  
dyspleased / that my petycion sholde not be herd of  
you: truely moche fortunate is he that hangeth by  
you where at I disdayne not / howbeit shewe vnto  
me also your mercy / which so instauntly desyre it  
This might be the dolorous compaynt of our blys-  
sed lady / and afterwarde to coniecture the hye my-  
stery of that passyon and how he sholde come to life  
agayne / and howe by that passyon the woode shold  
be saued and redeemed. But right often she fell in  
her lamentable complayntes for the grete sorowe þ  
she had by reason of her sone. And for as moch as she  
cōsidered the distruction of the iewes which was  
to come / sometyme spekyng agaynst þ synne of our  
fore faders / which was cause of his dethe.

**T**he resydue of the .xvi. parte of the text.

**T**han when Iesus sawe his moder and þ disci-  
ple which he loued / he sayd to his moder / woman  
behold thy sone. and after to his disciple behold thy  
moder. & fro þ hour the disciple receyued her as his

**O**ur lady goddess moder what may I say of þ  
inwardly thynke by holy medytacion  
you standynge by the crosse your dere sone dyde se  
to suffer suche tormentes in his bytter passyon  
for his goodnesse for this conspyracion



Seynge you for his loue so bytterly to wepe  
 In whose virgynall wombe he toke incarnacion  
 He commytted you his moder vnto Iohn to kepe

**C**Expolycion.



**A**lthough he-  
 re be a marue-  
 lous chaunge  
 made vnto ou-  
 re blyssed lady

Whan in the place of the  
 mayster she receyueth the  
 disciple / for god a man / for  
 the mayster a seruant / for  
 the sone the newe we / yet  
 oure lady toke in gre that  
 testament of her sones or-

dynaunce / in the whiche is shewed the holynesse of  
 saynt Iohn / and the recomendacyon of the virgi-  
 nyte to the virgen / whan our lord gaue vnto saynt  
 Iohn in gyding that treasure. And the doctours con-  
 clude that Iosephe was than deed / or els he wolde  
 haue put her in his keepynge. Whiche had at all ty-  
 mes so dilygently acompanyed her. But why doth  
 not our lord name her his moder: is this for disap-  
 ne of default of loue. truly nay / but I wot not why  
 but the tendre hert of our lady might haue suffred  
 worde than without cleuyng for sorowe and pite.

**C**The .xviij. part of the text.

THE END A.ij.

*Handwritten marginal note in a cursive script, likely a later addition or commentary. It appears to read: 'The virgin Mary was the first of the apostles'.*

**F**rom the syxte hour / vnto the hour of none  
 Derkenesse ouer all the erth there was  
 The sonne lost his lyght / in lyke wyse dyd the mone  
 Whiche was a great wonder / & a meruaylous case  
 Suche paynes incredyble our lord dyd enbrase  
 That with a hye voyce / loude gan he to cry  
 Eloy / eloy / his heed vpon his brest full base  
 Heloy / heloy / lamazabathani.

**A**s moche to say / by interpretacyon  
 My god my god / why hast thou forsaken me  
 Leuyng me confortlesse / in great desolacyon  
 The whiche sayenge proceded of the sensualyte  
 Than sayd the iewes if thou be he  
 That is goddes sone frome the crosse remeue  
 Descende quychly / the people may it se  
 Than wyll we all in the belyue.



**A**d fro þe syxte  
 hour derknes  
 was vpo all þe  
 erthe vnto the  
 hour of none &  
 Iesus cryed with a hygh  
 voyce. Heloy / heloy / lama  
 zabathani: in the whiche  
 is interpretate / my god / my  
 god / why hast thou forsak  
 en me.

**E**xpositioun.





The pyteous complaynt is made in this  
ix. worde. Reason bereth here the cause  
of þ sensualyte and speketh for it whiche  
is desolate & deuoyde of conforste. and so  
doth reason complayne to god in þ name  
of the sensualyte & sayth myserably as in great an-  
guyssh not knowinge where to haue socour. My god  
my god why hast thou forsaken me: the whiche sen-  
sualyte beyng in þ seconde person as not knowyng  
his godheed / and was so sore and without measure  
of comparyson plüged in paynes that in great con-  
streynnt he said so. Beholde deuout people the sensua-  
lyte in our lorde at this tyme / and you shall clerely  
apcrceyue the prophery fullpylled whiche sayth. O  
you all that passe by the way / beholde if there was  
euer sorow to be compared vnto myne. Truly nay  
for in other sayntes the sensualite was recomforted  
by the spyrite and by the vertues þ were in it / sayth  
hope and charyte and other vertues. in so moche þ  
they receyued ioyntly theyr tourmentes. But in him  
by þ prouydon of god it was other wyse / for his se-  
nsualyte suffred so moche as was possyble / & all the  
cruel tormentes whiche myght be deuysed were  
mynystred to him as god had prouyded. for els his  
godly regarde myght haue withdrawen theyr ma-  
lyce as saynt Denys wytnesseth. Alas sayd his lo-  
uyng moder his sorowes reboundeth them on me /  
lyke as somtyme the syne came from þ woman vnto  
man / by reason wherof I shal redeme the forsaft  
of Eue. Wherto I am agreable lyth it pleaseth god.  
Wherin we may beholde how our blessed lady whi-

chelyke as a mother for her chylde w<sup>th</sup> all humylyte  
maketh her sorowe with entere prayer/besechyng  
that it be in party of satysfaccyon for our offences.  
Wherfore it pleaseth god that we sholde haue vnto  
her recours in all our aduersytres/& to be our most  
specyall aduocat vnto god.

**[The. xviij. part of the text.**

**[**Nowe is sayd our lord/ all thynges ended  
so that the scriptures/on me be fulfilled  
for that cause from heuen I haue dyscended  
Obeynge my fader/he hath so wylled  
My precyous blode to be shedde and spylled  
for to redeme by that mankynde  
To pay his ransome now we shall I be kylled  
yet fere my passyon wyll bere in mynde



**S**ome p<sup>r</sup> whiche were prese  
e herde h<sup>r</sup> cri  
beloy/sayd ta  
ri lette bye if  
beloy wyll come and helpe  
the. & after Jesu kno-  
winge that all thynges  
were acplyshed on him  
to thende that the scriptu-  
re were fulfilled/he said  
I haue thurst/p<sup>r</sup> whiche  
was the fyrst woode that he sayd on the crosse.



**¶** The .xix. parte of the text.

**¶** Unto our lady / this worde right dolorous was  
So sharply it sounded in her ere  
Now fro my sonesayd she depart I must alas  
With that from her / fell many a tere  
O my lord / my god / byd I not here  
Thy sone my chylde / byt wene my sydes twayne  
Deliver me good lord / from this drede and fere  
And suffre not my sone / this daye to be slayne.



**¶** Here was a vessel  
put full of vny-  
gre and in conty-  
ment one of them ran to  
take a sponge and fylled  
it of vynegre & put it on  
a rede and gaue him to  
drynke. And after þe Je-  
sus had tasted the vny-  
gre he sayd all is perfor-  
med. And this is the sixt  
worde that our lord sayd

on the crosse.

**¶** Explicyon.

**¶** In this worde is shewed a great constancy  
and perseuerance agaynst our inconstancy  
and chaungeablenesse whiche bringeth no-  
thinge to conclusyon & pfectyon. This wor-  
de was right dolorous to our lady / by cau-  
se of þe deptynge of her blessed sone whiche approchyd.

**C**he. xx. parte of the text.

**N**ow draweth our lord fast vnto his ende  
 wherfore the seconde tyme he maketh a loude cry  
 Sayenge god fader my spyrite I commende  
 In to thy handes lo we now I dye  
 All thynges before prophcyed fulfyllled haue I  
 So that vnto your pleasure done is euery thyng  
 Nowe in to the helles I wyll me hye  
 And those that be there with me wyll I bynge.



**H**us cryed w a  
 hye voyce and  
 sayd fader i thy  
 handes I come  
 de my spyrite. p  
 which was the. vij. wor  
 de and enclynng his heed  
 he yelded bp his gost. O  
 stronge and hyghe voyce  
 that maketh the heuyns  
 to treble. O mighty and  
 persynge voyce whiche

goest in to the helles. O dethe right dolorous for the  
 whiche all thynges of ryght dothe moorne. O dethe  
 precious whiche baynquesthed dethe. O myghty  
 dethe whiche seuerest the hell fourte partes in lymbo  
 do and purgatory. To theym in lymbo thou gyuest  
 perfitte glory. and vnto them in purgatory p makest  
 holly remission by the presence of the glorious soule  
 of Jesu Christ. or at the leest grauntest grete & plen.



tyfull delpyeraunce to some holly/ to the other in pte.  
Now art thou our cursed enemy curll confounded  
thou haddest thought with thy malycpous tyran-  
ny/ to styng the soule of Jesu chryst. But the delu-  
syon whiche was in it enclosed hath vndone thy  
parfyte malyce/ and taken from the thy pray whi-  
che thou thoughtest for euer to possede. And thou sy-  
nagogge thought to haue dystroyed Jesus/ but as  
the woman egypcyen whiche wolde haue had Jos-  
eph take his mantell and he fledde. In lyke wyse  
hath he lefte with the the mantell of his fleshe and  
now is fledde thy handes/ and escaped fre deuoyde  
of deth and mortalyte.

**C**The. xxi. parte of the text.

**A**d by and by the vale of the temple de-  
uyded on sondre from the hyghest part  
vnto the lowest/ and the erth trembled  
and y stones were clouen a sondre/ and  
the graues opened and many bodies of  
holy men whiche had slombred arose and entred in  
to the holy cyte and apeted to dyuers.

**E**xpositioun.

**W**ith harde hert all blynde thou mā take  
compassioun of this dethe/ and fere  
syche the bodies which haue not syn-  
ned do treble spiritually for that than  
done visyble. In lyke wyse do thou des-  
passe.

D. j.

wyde and breake the bayle of thy ignorance whiche  
couereth the and letteth the to beholde the saynt of  
sayntes whiche ought to shyne in thy soule by true  
beleue. Tremble thou than for feare of the vengeance  
of god whiche art acursed grounde the so that by  
compassyon thou mayst be healed.





**The .xxij. part of the text.**

**T**he vayne of temple is now fallen and rent  
With dyuers and sondry meruayles mo  
As wytnesseth those / that than there were present  
The erth trembled / the stones claue in two  
The dreed bodyes / out of theyr graues dyd go  
Wonders agayne nature / that daye were wrought  
The very sonne of god is this / sayd Centurio  
That all this woulde / hath formed of nought.

**A**nd Centurio the whiche kepte Jesu se-  
yng the erth tremble: and the grete and  
sodayne change of all oratours doubted  
greatly enioyng and gloryfying sayd.  
This man was rightuous and truly  
he was the sonne of god. And all they whiche were  
present beholdyng the wonders / knocked theyr ha-  
des on theyr brestes by contricion and were conuer-  
ted. And all this knowlege had they that stode ferre  
fro him / and many women that came in his compa-  
ny from Galyle and Hierusalem.

**Expolycion.**

**E**lyn now begynneth þ prayer of our lord  
to haue his force / for they whiche behelde  
the myracles beleued. for Centurio whi-  
che was a knyght and gouernoure of the  
men þ were about him / beleued þ he was  
the sonne of god. He considered þ darknesse of þ sonne  
whiche dured .ij. houre & eclipsed þ whiche eclips  
of the sonne was agayne þ comen course of nature /

for it was in the full of the mone. Saynt Denyse of  
Fraunce the whiche was in Egypt in þ tyme sayd  
the god of nature suffred/or els the world defayled.  
Ferthermore Centurio behelde that Jesus had gy-  
uen bp the holy goost of his owne wyll / for yet he  
had a grete voyce by þ which he shewed þ he might  
haue lyued a lytell lenger yf it hadben his pleasure  
he saue the erthe quake/the stones cleue asondre &  
many mo merueyles bp þ which he might so say.  
This man hath sayd that he is the sone of god/and  
howe this day he hath promysed paradysse to þ one  
of the theues/yf he sayd fals he sholde be the pro-  
dest of all / but he shewed all mekenesse and suffred  
all shame with pacyence without sekyng honour  
or glory. for yf he desyred onely glory and renome &  
for that sayned him selfe the sone of god/this might  
not haue ben þ he wolde thus shamefully haue be-  
hanged: for it is no honour to be hanged.

Howe one of the ierowes after that our lord Jesus  
Christ had yelved bp the holy goost peried his sp-  
de with a spere

The knyghtes now with other went out at ones  
that in Ierusalem at that tyme were  
Of the two theues to bruse they legges and bones  
To breke the sabbat day they stode in grete fere  
Cruelly they wynders they dyd pull and tere  
Castyng theyr bodies in dyches there besyde  
Than came fourthe Longys with a sharpe spere  
And in our lordes yere made a wounde full wyde



**O**ut of the whiche ranne water and blode  
 Wherof the angels toke mynystracion  
 As wytneseth saynt Iohn that in presence stode  
 And also his moder to her grete veracyon  
 Whose precyous body by holy consecracyon  
 By doene the preestes handes dayly we do se  
 By stedfast saythe at the leuacyon  
 Though it seme brede in syght to be.



**C** The xxij. part of the text.

**H**e ieloves than for bycause that it was  
the curyn of theyr labor that no deed bo-  
dy shold be left on the crosse on that gret  
holy day they prayed Pylat that theyr  
thyes myght be broken / and that they  
might haue ben put downe of the crosse. Than came  
the knyghtes and brused the thyes of the two the-  
ues whiche were crucifyed with hym. But when  
they came to Iesus seynge hym deed they dyd not  
bruse his thyes / but one of the knyghtes opened his  
syde with a spere / and incontynent there sprang out  
water and blode. and he that sawe this gyueth wit-  
nesse / and his wytnesse is trowth. And he knoweth  
for a trowth that sawe it / to thende that ye may be-  
leue it. for these thinges was done to fulfyl the holy  
scripture that saythe. you shall not bruse þ bones of  
him. Than agayne saythe the scripture in another  
place / they shall se in to who they haue trassyched.

**C** Exposition.

**H**ow dofull moder to harde & cruell is  
the psecucion agaynst your blissed sone  
when they spare not his body the whiche  
he is deed. But the dymne ordynance  
wyl suffice it for so shewe clerely þ your  
myght was the true tymbre of which was spe-  
ken of the lambe of golour. Of whome was said.



you shall not bruse the bones of hym / it is than cer-  
tayne that he was the true prophete on whome all  
the tokens befoze shewd by prophecies were fulfyl-  
led / for of none other there be not founde fulfylled. &  
therefoze well it is knowen that the auntyentes pro-  
phetes the which afore season hath be founde true  
fayled not in this thyng. and by þ same sygnes and  
reasons þ apostels overcome the iewes by theyr la-  
we / and had conuerted them if they had not ben ob-  
stynat and blynde. But ones moze god wyll puruey  
for pagans and heretykes. Afterwarde the iewes  
made to kepe the sepulcre and couered it / not with-  
standyng they corrupte the keepers of the sepulcre  
with money / and made them say that the discyples  
stole on the slep þg. And also if god had not ben deed  
befoze he had lyued but a whyle after that / that he  
was so perced in þ syde with a spere eyn to þ herb  
Than saynt Iohn saythe that the water / the blode  
and the spyrite gyueth wytnesse of Iesu Christ. the  
water betokeneth the sacrament of the aulter / and  
saynt Augustyne saythe that the chese was bapty-  
sed with the sayd water / for it fel on hym. And what  
shall I say to the blode of our lord / wher it tary-  
ed on the erthe or nay? I beleue that all þ blode whi-  
che was of the intyre and perfectyon of nature hu-  
mayne was receyued in the resurreccyon / but ano-  
ther manes blode might haue taryed here with vs  
vpon the erthe. As now dothe men saye the holy  
blode of Hayles and of Augers.

**H**owe Archodemus and Iosephe of Aramathy  
toke the body of our loꝛde downe of the crosse and  
how they buryed him & put him in his tombe.



**N**ow gone is Archodem⁹ & Ioseph of Aramathy  
vnto pylate the prouost a petycion to make  
That the body of Iesus shold beed at Caluery  
To haue his spence it downe to take  
Than pylate to them in this wyse spake  
His frendes I wote well that ye be



I am content for your sake  
His body be taken from the tre.

Then from the crosse downe they him toke  
And layde hym in his mothers lappe  
Upon her sonne than dyde she loke  
Full piteously that souked her pappe  
Byt wene her armes she gan him happe  
And with her teares wylshe every wounde  
Then in his sudary they dyde him wrappe  
And layde his body in the grounde.

Within a monument nere vnto the mount  
Newe made in a garden there besyde  
In hundred fote and ten in dystaunce to acount  
From the place of Caluery our lord dyd so prouyde  
Our lady than perceyued she coude not there abyde  
Alas she sayd my sonne shall you depart from me  
Wolde god of his grace it might so betyde  
This day my dere chyld I sholde dye with the.

The .xxiiiij. parte of the text  
of the gospell.

**W**hen the euenynge came a ryche man  
and a noble that came fro Aramathye  
the cyte the glose saythe it is .x. leges  
from Jerusalem he was a good man  
and a iust and Joseph was his name  
whiche was a close discypyle of Iesus for feare of  
the iewes and he taryed the kyngdome of god. He  
Passyon. B. i.

neuer consented to the counsell of þe iewes nor unto  
the dedes of them. He went to Pilate and asked the  
body of Jesus. Pilate marvelled yf he were sythe  
deed and called Centurio and asked him yf he were  
deed. And whan he knewe it he commaunded the bo-  
dy to be yelded to Archodemus and Joseph of Ara-  
mathy. Archodemus came also syth to Jesus by  
nyght and brought with hym a mystryon of myre  
and of aloes about a hundred pounde. Than they to-  
ke the body of Jesus and wrapped hym in a shete  
with spyces/as the iewes hath accustomed to bury  
and in þe place where he was crucified there was a  
garden and in the garden there was a newe tombe  
in the which was neuer man before buried in.

### ¶ The glose

**U**nto the tombe from the crosse was a ho-  
dyed and ten fote. Than for bycause that  
the tombe was ther by/ and that þe iuyrs  
of the sabot of the iewes drew nere they  
putte him in. and putte a grete stone vnto  
the foresayd monument and went there wayes.  
And there was Mary Magdaleyne and the other  
marpes syttinge agaynst the sepulchre/and seynge  
the monument and by what maner the body of Je-  
sus was putte in they tourned backe and made all  
redy spyces and oymntes that whan they came  
agayne they myght anoynt him/and for the sabote  
they left all and dyde after the comaundement of  
Iude/at that hour of late euen was the fast enteyn





ge into Jerusalem / sythe that you ryght dolorous  
 moder traueyled and anguyshed loke to take y pre  
 cious body of your blyssed sone / and that ye may ta  
 ke hym into your armes. It is well to knowe that  
 you kysse hym sweetely and mekely / Alas it was no  
 such kysing as was before tyme. and she toke him  
 with pale there in to her armes tyll that her blyssed  
 bysage / and her precious bestmentes were tached  
 and spotted with his moost precious woundes &  
 the noble blode. I beleue also that his well beloved

Mary Magdalene that dyde clyppe his fote in her  
armes / the whiche before she had anoynted and kyl  
led and wyped with her heer. And she thā receyued  
ful pardon of all her synnes. Our lady may say ofte  
tymes adewe / Who is so dolorous to departe from  
my dere sone for the spyrite is vp to god / and I tary  
here desolate in this desert & in this mysery. And af  
terwarde whan they wolde haue buried hē & haue  
taken him out of her armes she might say. alas Ry  
chodemus and Ioseph what wyll ye do : wyll ye  
ley away so soone the body of my wel beloued sone :  
the spyrite is departed to god and yet they take as  
way his body from me / and all that I graunt : so that  
he shall be buryed to fulfill the propherye that his  
sepulcre may be glorious / that wolde to god it were  
his pleasure that I were buryed now with hym.  
Than the offyce and the mystery of p sepulture / and  
of the sepulcre were fulfilled / after p mortalyte we  
sholde in lyke wyse burye in our hertes the glorious  
body of our lord Iesu Christ / by penaunce and de  
uout remembraunce and wrappe it in white shetes  
of vertue and purenesse of chastyte / with constaun  
ce & stablyte. Rychodemus and Ioseph departed  
but our lady / saynt Iohn / and the other good wo  
men taryed léger / but the night came on so fast that  
it constrained them to retourne. Good deuout peo  
ple I praye you regarde with your eyes the harde  
retournyng of our blessyd lady and of saynt Iohn  
and of the other maryes into Hierusalem. yemaye  
thynke well that in the waye they shewed the pla  
ces / in the whiche our lord Iesu Christ hadde ben



euyl entreated / and often tymes they retourned a-  
gayne towarde the crosse sayeng / here he was stry-  
ken / here he might no longer bere the crosse / here he  
commaunded vs to wepe no moze. With many mo-  
pyteous languages. After that they came all togy-  
der into an hostell and saluted many straungers whi-  
che were not of þ sayd hostell: for it is well to know  
that dyuers people bothe men and women whiche  
were sythe conuerted made a grete comynge to con-  
ferte our blyssed lady that honorable moder. And in  
the entrynge of the doze / she thanked them sayenge  
vnto them salutes. And also all they dyd salute her  
sayenge swete moder take to you some conforte. Af-  
terwardes she entered in to the hostell and the table  
was redy layde for to take some refectyon the whi-  
che was very lytell. In the ende whā graces was  
sayd our lady went solytarily in to her oratory and  
toke her leaue of saynt Iohn that he might go in to  
another chābze a part by himselfe. yf some demā-  
ded what our lady might do from this hour vnto þ  
resurreccyon / I holde relygiently without preiudy-  
ce that she was rauysshed in her spyrite or els in cō-  
templacyon / and she departed not out of that place  
where she was and spake to no body / and went not  
after to bysite the sepulcre. for she knewe very well  
that he wolde ryse the thyrde daye. Se Moyses in  
þ mountayne / and saynt Paule in his conuercyon /  
and saynt Iohn the euangelyst in the Cene / from the  
ple of Chamos / and many mo were rauysshed to se  
the secretes of Iesu Christ. It is well to beleue þ  
our blyssed lady was not on the erthe without the  
P.iii.

same grace/and specially in that houre and in that  
tyme þ consolacion was for her so necessary. Also co  
nsyding the pꝛofoude mystery of our redempcion and  
of that passyon. Consyding also the excellent ioye/  
that neuer was none suche of the holy faders/whi  
che were in limbo/ and of the delyueraunce also of  
them whiche were in purgatory/ and howe the dys  
gnyte and the spyrite of the sone gaue clarte & ioye  
perdurable. Also consyderynge how the soules blyf  
fed her when she hadde brought forth the fruyte of  
theyꝛ redempcion and of theyꝛ faders/and in especy  
all of saynt Iohn Baptyst/saynt Anne/and her say  
chfull spouse iust Ioseph magnifyed her and sayd  
Blyssed be that holy moder & virgyn whiche hache  
brought vnto vs suche a sauour. It is trouth that  
Folke rude and ignorant can not nor may not tell ne no  
ble the noble consyderacions and comtemplacions  
the whiche our blyssed lady myght haue had to the  
houre that her sone gloriously dyde a ryse fro deth to  
lyfe. in body immortall and impassyble/and shewed  
him to þ swete moder. It is wel to knowe he sayd/  
god kepe you dere moder/and she worshipped him.  
and than her ioyes were renewed and acōplished/  
might syng. Magnificat anima mea dominū. My  
soule sayth reuerence to the/true and soueraygne  
lorde. My spyrite vpriseth in god/my helth and sa  
uoure. And lette vs in this ende pray and say this  
prayer to almighty god. Iesus true sauour of al þ  
worlde/graunt vs by þ vertue of thy passyon þ we  
of all our synnes may haue cleue remysyon. Amen.

**C**onclis.





All good deuout people haue in mynde  
How our lord Iesus lyeth in sepulchre  
Who for the loue he had to mankynde  
Many reproches / dyd suffre & endure  
Remembre also Adā / how he dyd prync  
By the apple eatynge: mannes dampnacyn  
And how y<sup>e</sup> lambe Iesus / moost meke and demure  
Redemed his offence / and payed his raunson.

Wherwith thinke ye: With golde or precious stones  
Pay nay not so / but with his precious blode  
Was not his flesshe / bete from the bones  
Before his naylynge / vnto the rode  
Out of his hye woundes / sprange a grete fode  
Wherin all synners be purysed and made clene  
And man made fre / that in bondage stode  
Whiche nuce impreyable / no man can exteme.  
**Deo gratias.**

### **C**inuocacyon of Robert Coplande.

Almyghty god / that dyed vpon the rode  
Us to redeme / by thyne extreme doloure  
And wyllfully there / shedde thy precious blode  
Of pacyfye sayth: dyshyl let do vne thy shoure  
Us to ende we / from all spottes of errour  
And stedy be / in goosly medytacyon  
Of thy great payne / of due comfytte the floure  
Suche werkes to vse / that be to our saluacyon  
**Finis.**

There endeth a goostly treatyse of the passyon of  
Christ With many deuout cōtemplacions ex-  
amples and expolicyons of y same. Im-  
printed at London in Fleetstreete at the  
sygne of the Sonne by Wynkyn de  
Woorde. The. vi. daye of Octo-  
bre. The yere of our lorde  
M. CCCC. xxii.

1532





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